

CATHOLIC  
BELIEF

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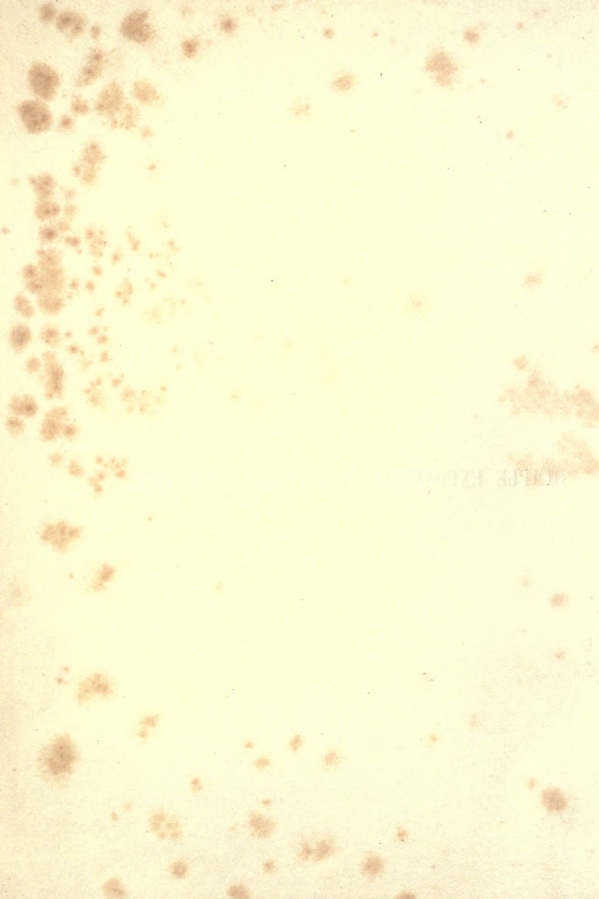
C. K. OGDEN







SIMPLE EXPOSITION OF CATHOLIC DOCTRINE.



To A. Gule Esq<sup>re</sup>  
with Miss C. L. Fox's  
Kind regards.

Jan<sup>y</sup> 1886

Archiconfrérie du Cœur agonisant de Jésus

Père si ce calice ne  
peut passer sans  
que je le boive  
que votre  
volonté  
soit  
faite

Jésus étant  
tombe en  
agonie  
prolon-  
geait  
sa pri-  
ère



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**ASSISTANCE DES MOURANTS : INTERCESSION PERPÉTUELLE**  
Cœur agonisant de Jésus. ayez pitié des mourants.

# CATHOLIC BELIEF;

OR,

## A SHORT AND SIMPLE EXPOSITION OF CATHOLIC DOCTRINE.

BY THE

VERY REV. JOSEPH FAÀ DI BRUNO, D.D.

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"Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him and will sup with him, and he with me."—*Apocalypse (Revelation) iii. 20.*

"And Nathanael said to him: Can anything of good come from Nazareth? Philip saith to him: Come and see."—*St. John i. 46.*

*Fifth Edition.*

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It is the Author's privilege to preface this edition with the following letter from the Cardinal Archbishop of Westminster, in which His Eminence kindly manifests his appreciation of the work :—

ARCHBISHOP'S HOUSE,  
WESTMINSTER, S.W., *May 2, 1884.*

MY DEAR DR. FAÀ DI BRUNO,

The very signal success of your book of "Catholic Belief" renders all recommendation unnecessary. Nevertheless, I wish to thank you for giving us one of the most complete and useful Manuals of Doctrine, Devotion, and Elementary information for the instruction of those who are seeking the truth ; and not for them only, but for those who have inherited it. The immense number already in circulation shows how directly it meets a great need ; and I hope it will be more and more widely diffused. As you are called away from among us, you have left us a valuable bequest.

Believe me always,

Yours affectionately in J. C.,

✠ HENRY E.,

*Card. Archbishop of Westminster.*







"GRACE BE TO YOU, AND PEACE FROM GOD THE FATHER, AND  
FROM OUR LORD JESUS CHRIST" (Galatians i. 3.)

## P R E F A C E.



**D**EAR READER,—During the thirty years passed as a Missionary Priest in England, I have found that nearly all the objections so often repeated against the faith and practice of the Roman Catholic Church come from misunderstanding the true teaching of our Holy Religion, that Religion which, in order to be respected and beloved by well-disposed Christian minds, needs only to be known.

A fairer field has, of late years, been granted to Catholics in England; their principles have become better known, and many prejudices against the Catholic faith have happily passed away; yet, alas! some of them more deeply rooted still remain.

Pondering over these things, and lamenting the estrangement from the Church of so many souls, each one of them so dear to JESUS CHRIST; and longing to do service to my neighbour, I have ventured to take in hand this little work.

My hope is, that this short and simple exposition of Catholic doctrine may help many to get rid of

some unhappy misconceptions or some prejudices, and may prove a blessing and a comfort to many an earnest soul.

As my purpose is to give, though briefly, a summary of Catholic Belief, the reader will understand why these pages include those doctrines in which both Catholics and Protestants happily agree.

In order to be better understood by all, and bearing in mind the fatherly words of St. Augustine of Hippo: "It is better to endure blame at the hands of the critics, than to say anything that the people might not understand" (Ad Psalm 138), I have often used familiar, rather than scholastic, expressions, and in some places I have enlarged upon points most liable to be misunderstood by Protestants.

All I have here written I believe to be trustworthy; nevertheless I humbly submit all to the unerring judgment of the Church.

According to the rule of charity, I have carefully endeavoured to avoid using any expression that might give just cause of offence to any one, without, however, compromising or disguising the truth.

I have been kindly encouraged and materially aided by several friends, and by one more especially. I am glad of this opportunity to return

them my sincere thanks. May each enjoy a large reward from Him in whose Name they have assisted me.

The great desire of my heart for you, dear reader, is, that you may gain some good from this little labour of love. May it help you on your way to our true home, to Heaven! There may we, by the mercy of God, all meet, to be for ever "*filled with the joy of His countenance.*" Farewell.

Ever your humble servant in JESUS CHRIST.

JOSEPH FAÀ DI BRUNO,  
Priest of the "Pious Society of Missions,"  
Founded in Rome by the Servant of God,  
Vincent Pallotti.

St. Patrick's College for Foreign Missions,  
Masio (Felizzano). Piedmont. Italy.  
Whitsunday, 1884.

That this Exposition of the Catholic faith is faithful and correct any one can gather from the fact that all the four previous editions had the *Imprimatur* of H. E. Cardinal Manning, Archbishop of Westminster; that eighty thousand copies have up to the present been sold without any Catholic Bishop or Priest disputing the correctness of it; and that this Fifth Edition has the honour to appear with a commendatory letter from the same, His Eminence, prefixed to it.

The quotations from Holy Scripture in this little book are taken from the Catholic English Version, translated from the Latin Vulgate Version of the Old and New Testament, made by St. Jerome from the old Latin, Hebrew, and Greek, about the year 400, after Christ. This Version of St. Jerome of the Old and New Testament, called the Vulgate, was declared by the Council of Trent (1563) to be authentic. It was revised by Pope Sixtus V. (1585) and by Pope Clement VIII. (1593).

The New Testament, speaking of the said English Version, was translated by the English College at Rheims (Marne), France, A.D. 1582, and the Old Testament by the English College at Douay (Nord), France, A.D. 1609, both republished, with notes, from time to time, in the United Kingdom, with approbation of the Catholic Bishops.

This Catholic English Version is commonly called "The Douay Bible."

IN ALL THINGS MAY GOD BE GLORIFIED.



## INTRODUCTION.

ALL men readily admit that, to be in a position to judge fairly of any case, one should hear both sides.

As then, the honest mind naturally shrinks from passing a severe judgment on any one before hearing what he has to say for himself, so, no lover of truth and charity should hastily condemn, without a hearing, the largest body of Christians existing,—the two hundred and twenty millions of Catholics who are living in communion with the See of Rome.

The greater number of those who differ from Catholics draw most of the information they possess about the Catholic Church from Protestant sources, thus hearing only one side.

It may be, then, that many will be glad of the opportunity this little work affords, of learning from Catholics themselves what they really believe, and something of what they have to say in defence of their holy Religion.

True Religion is that bond which unites finite to infinite, time to eternity, man to God. The good to be attained by Religion is the highest that can be conceived—the complete and perfect enjoyment of God. The means through which it leads men to that good, are the noblest that can be imagined—*truth and justice!* One therefore cannot remain indifferent between false and true Religion, for true Religion alone supplies all the proper means to obtain that supreme good.

Some persons, owing to the pressing calls of business, or other cares, may not have the inclination or time to read long works about religion, while a brief statement of Catholic Doctrine may be read, or listened to with interest, by all who love the truth and long to meet with it.

Well, then, dear reader, deign to accept and read this *short and simple exposition of what Catholics really do believe*, written by one who feels it his greatest blessing to be a member of the Holy, Catholic, and Roman Church, and who cannot help most earnestly wishing that all men possessed the same peace of mind and happiness which he enjoys in her communion.

The first duty of every man who desires to discover truth, is, as Lord Bacon of Verulam observes, to examine if he has *any prejudice lurking in his mind*,

by which the admission of truth is obstructed ; for, as this philosopher goes on to remark, the kingdom of men which is founded in knowledge, cannot be entered in any other manner than the Kingdom of God is entered, namely, by being in the condition of *little children*.

Let me beg, then, the honest inquirer, before reading this little book, to place himself in a state of impartiality, and lay aside that settled feeling of self-confidence which leads him to take it for granted that Roman Catholics must be in the wrong.

May God grant you, dear reader, a spirit of humility, charity, and justice in reading this little book, and an earnest desire to know the truth. Do not omit to pray for this gentle and teachable spirit, feeling encouraged in so doing by those words of St. James (i. 5) ; “ *If any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not ; and it shall be given him ;* ” and by what is said in Psalm xxiv. 9, “ *He will guide the mild in judgment ; He will teach the meek His ways.* ”

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# SIMPLE EXPOSITION OF CATHOLIC DOCTRINE.

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## CHAPTER I.

### GOD AND HIS PERFECTIONS.

THERE is but one God, the Creator of heaven and earth, the Supreme, incorporeal, uncreated Being, who exists of Himself, and is infinite in all His attributes and perfections, such as Holiness, Goodness, Power, Wisdom, Justice, Mercy, and Truth.

He always was, He is, and He always will be. He is everywhere present, knowing and seeing all things, even our most secret thoughts. From Him all creatures have and hold existence.

---

## CHAPTER II.

### THE MOST HOLY TRINITY.

This is a profound mystery, revealed to us by God. The Catholic Church teaches that in one God there are three *Persons*; the *Father*, the *Son*, and the *Holy Ghost*; really distinct one from the other, and equal

in eternity, power, immensity, and all other perfections; because all the three *Persons* have one and the same Divine nature or essence.

It would be a contradiction to assert that there are *three Gods and one God*, or that there are *three Persons and one Person*; but it is no contradiction to affirm that God is one in essence and three in personality. A thing can be one in one respect, and three in another respect. Thus the human soul, though one, is threefold in its powers; namely, the understanding, the memory, and the will. Likewise a man is one human being, and threefold in his rational, animal, and vegetative life.

Comparisons, however, are necessarily imperfect upon such a subject as the Blessed Trinity. It is a *great mystery*, surpassing all understanding, to be adoringly believed on earth, and to be understood only in heaven.

We are not able to understand *how* each of the three Persons can be God, and yet that there is but One God. It should be borne in mind that many things exist also in nature which we cannot explain, or even comprehend, and yet know to be facts. Among such may be noted the nature of latent substance of bodies, the cause of gravitation, the attraction of the magnet, and the amazing power and swiftness of the electric current. Human reason cannot of itself discover or demonstrate that there are three Persons in God, yet this revealed truth far from being repugnant to reason can be shown to agree with it. For God as an intelligent being of infinite Perfection must naturally know Himself, and in Himself know all things. To this end He must form to Himself an inward word through which the comprehension of Himself is effected.

When we understand a thing, the interior word or image which our intellect forms within itself in order

to comprehend a thing is not a thing subsisting in itself, but accidental and transient, and therefore not a person ; but in God in whom reason shows that there can be no accident of any kind, this eternal self-comprehension, or word, is not an accidental, transient thing, but a thing identified with divine nature, and at the same time, perfectly distinct from the Father, who is that intellectual supreme Being, who by comprehending Himself generates this His Word, and therefore He is a distinct subsistence or Person, because, although identified with the same nature of the Father, yet inasmuch as it is generated by the Father, it is perfectly distinct from Him, who is generator, and forms in Himself an individual, distinct and incommunicable subsistence, which is everything that is required for being truly a Divine Person, called in Holy Scripture the Word, and the Son of God ; for by *person* it is understood an intellectual individual substance.

Likewise God loves Himself in the Son, and is beloved in return by the Son, and in Himself He loves all other things, and this eternal permanent act of mutual love is also, not a thing accidental and transient, as an act of love is in us, but is a thing identified with divine nature, eternal, permanent, subsisting, singular, incommunicable, perfectly distinct from the Father and the Son, from both of whom this divine act proceeds, and is also therefore a distinct Person called in Holy Scripture the Holy Ghost.

Therefore, to say that in one God there are three Persons, is no more repugnant to reason than saying that the one God must of necessity be considered under three different respects :—1st, as a God who knows Himself, that is, as a subject ; 2nd, as a God who is known by Himself, that is, as an object of knowledge ; and 3rd, as a God who is loving Himself and beloved by Himself,

as knowing and as known, that is, an object of mutual love. These remarkable self-subsistent eternal differences or relations are what constitute the three really distinct Persons in the one God.

---

### CHAPTER III.

#### ORIGINAL SIN.

*Original* sin is distinguished from *actual*, or *personal* sin, because actual or personal sin is the sin which we *personally with our own free will* commit, whilst *original* sin is that sin which our human nature has committed *with the will of Adam*, in whom all our human nature was included, and with whom our human nature is united as a branch to a root, as a child to a parent, as men who partake with Adam the same nature which we have derived from him, and as members of the same human family of which Adam was the head. The difference that exists between original and personal sin is, that the latter is committed with the will physically our own, whilst original sin is committed with a will physically of another, and only morally our own, because it forms with that other (Adam), who is our head, one moral body.

If our hand strike a fellow-creature unjustly, though the hand has itself no will, yet it is considered guilty, not indeed as viewed separately by itself, but inasmuch as it is united to the rest of the body, and to the soul, forming one human being therewith, and thus sharing in the will of the soul with which it is connected.

Also the sin committed inwardly by the human will, by a bad desire, belongs to the whole human being.

Of the original sin in which we are born we are not



personally guilty with our own personal will, but our *nature* is guilty of it by the will of Adam our head, with whom we form one moral body through the human nature which we derive from him.

It is a point of Catholic faith that original sin does not consist in what is called concupiscence, which is a propensity to evil of the inferior part of the human soul.

Sin of any kind in order to be a sin, in the strict sense of the word, must be within the sphere of morality, that is, it must depend upon free-will; and hence the noted principle in moral philosophy and theology, *that there is no sin where there is no will*.

Concupiscence, therefore, which is not will, but a blind involuntary inclination of our lower nature (and therefore an irresponsible tendency to evil), is not of itself sinful unless it be consented to by the human will, or rendered strong by bad and not retracted habit.

Concupiscence is indeed sometimes called sin in holy Scripture (Romans vii. 7, Galations v. 24), but it is called so, as the holy Council of Trent explains, not in a *strict*, but in a *wide* sense, that is, inasmuch as it is a *consequence* of original sin, and an *incentive* to actual sin.

This concupiscence, or inclination to evil, in fact, still remains in those in whom the guilt and stain of original sin has been entirely washed away by the Sacrament of Holy Baptism. Moreover, strictly speaking, no one is regarded as a sinner merely because he feels tempted to sin. This miserable propensity to evil excites the compassion of God rather than His anger. God said to Noë: "*I will no more curse the earth for the sake of man; for the imagination and thought of man's heart are prone to evil from his youth.*" (Genesis viii. 21.)

The Catholic Church teaches that Adam by his sin has not only caused harm to himself, but to the whole

human race ; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us ; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human race, but also sin, which is the death of the soul.

The teaching of the Council of Trent (Session V.) is confirmed by these words of St. Paul : “ *Wherefore as by one man sin entered into this world, and by sin death ; and so death passed upon all men, in whom all have sinned.*” (Rom. v. 12.)

The Royal Psalmist in Psalm L. (li.) 7, says : “ *For behold I was conceived in iniquities, and in sins did my mother conceive me.*” (In the Hebrew text it is in singular, i.e., *conceived me in sin.*)

Upon this text St. Augustine says : “ *David was not born in adultery, for he was born from Jesse, a just man, and his wife. Why does he say that he was conceived in iniquity unless because iniquity is derived from Adam ?*”

Surely the early Christians believed in original sin, as it can be gathered from what St. Augustine said to Pelagius, opposing him on the matter. “ *I did not invent original sin, which Catholic faith holds from ancient time ; but thou, who deniest it, thou, without doubt, art a new heretic.*” (De nuptiis, lib. xi. c. 12.)

It may be said that this belief is as old as the human race, for traces of this ancient tradition are spread in all nations, insomuch that Voltaire had to confess that “ *The fall of man is the base of the theology of nearly all ancient people.*” (Philosophie de l’histoire, chapitre xvii.)

Besides the *guilt* of original sin, which is that habitual state of sinfulness in which we are born (be-

cause our human nature is justly considered to have consented in Adam to the rejection of original justice), there is also in man the *stain* of original sin, entailing the privation in the human soul of that supernatural lustre, which, had we been born in the state of original justice, we all should have had.\*

As neither Adam nor any of his offspring could repair the evil done by his sin, we should ever have remained in the state of original sin and degradation in which we were born, and we should have been for ever shut out from the Beatific Vision of God in Heaven, had not God, in His infinite mercy, provided for us a Redeemer.

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## CHAPTER IV.

### THE INCARNATION OF GOD THE SON.

Respecting this great mystery, Catholics believe that the Holy Trinity, out of infinite mercy, decreed to provide for us a Redeemer who could suffer, and suffer as an individual of the human race, and at the same time, be in Himself so exalted as to be able to give infinite value to His sufferings; because sin, being an offence against the *infinite* majesty of God, could only be atoned for by an expiation of infinite value.

To accomplish this end, God the Son, the second Person of the Holy Trinity, the Eternal Word, chose the Blessed Virgin Mary of Nazareth to become His Mother, and on receiving her consent, He, by the supernatural agency of the Holy Spirit, took human

\* About the way in which original sin is transmitted, see Part III., No. 3.

flesh from her, and thus became man, and His Holy Name is JESUS CHRIST.

By becoming man the Eternal Word did not lay aside His Divine Nature, but, remaining what He had ever been from all eternity, took upon Himself human nature without a human personality, so that from the first moment of His Incarnation there was in Him, and there ever will be, not one only but two natures, the Divine and the human, *united* in His Divine Personality, the Person of God the Son.

The Divine nature of Jesus is one and the same as that of the Eternal Father and of the Holy Spirit, and His human nature is in all things like ours, sin and tendency to sin excepted. He is equal to the Father as to His Godhead, and less than the Father as to His Manhood.

Our Lord Jesus Christ suffered and died in His human nature on Mount Calvary, and thereby effectually interposed His atonement between His Eternal Father and man, and thus made a plentiful expiation and paid a full ransom to the Eternal Justice for the sins of the whole world.

---

## CHAPTER V.

### JESUS OUR ONLY MEDIATOR OF REDEMPTION.

Catholics believe that our Lord *Jesus Christ* is alone the great Centre of the Christian Religion, the Fountain of all grace, virtue, and merit, as in the natural world (if the comparison may be allowed), the sun is the centre and enlivening created source of light, heat, and growth.

This grand truth they believe to be the vital, essential part of Christianity, "*For other foundation no*

*man can lay but that which is laid ; which is CHRIST JESUS.*" (1 Corinthians iii. 11.)

They hold that to be united to JESUS CHRIST is the highest and noblest aim of man, and that only the Holy Catholic Church supplies the means for the closest union with JESUS CHRIST ; and they are convinced that the yearning to possess this closer communion with Christ has, by Divine attraction, drawn thousands of earnest minds to seek in the Catholic Church this the highest happiness to be enjoyed on earth.

They believe that Jesus Christ is our Redeemer, because He has redeemed us from the bondage of Satan, with the ransom of His most Precious Blood ; that He alone is our Saviour because He saves us from the stain, the guilt, and the curse of sin ; that He is our only Mediator of Redemption and Salvation, because He alone, by His own merits, has efficiently interposed between God and man, to obtain the full pardon of our sins through the sacrifice of Himself : "*There is one God, and one mediator of God and men, the man Christ JESUS ; Who gave himself a redemption for all.*" (1 St. Timothy ii. 5, 6.) "*Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.*" (Acts iv. 12.)

They believe that Jesus died on the Cross to purchase mercy, grace, and salvation for all men—" *Who will have all men to be saved, and to come to the knowledge of the truth.*" (1 St. Timothy ii. 4.) And that since Adam's fall, mercy, grace, and salvation can be obtained by man only through the Passion and Death of Jesus Christ.

Believing that Jesus Christ is truly God, they hold that the homage of supreme adoration is due to Him, the God-man, as well as to God the Father, and to God the Holy Spirit.

## CHAPTER VI.

## THE HOLY BIBLE.

That part of Divine Revelation which has been committed to writing by persons inspired by the Holy Ghost, is called Holy Scripture, or the *Holy Bible*; the *Book of Books*.

Holy Scripture is composed not only of all the Books received by Protestants as divinely inspired, but also of some other Books which were written after the Jewish List or *Canon* of Scripture was made, but which nevertheless are held in great veneration by the Jewish Synagogue, and by many Protestants themselves.

Such are the Books of Tobias, Judith, Esther, Wisdom, Ecclesiasticus (or the Son of Sirach), the Prophecy of Baruch, and the two first Books of Machabees. These Books, though not registered in the Jewish Canon, were nevertheless held by many Fathers of the early centuries as canonical and forming a part of the deposit of revealed truths entrusted to the Church.

In the schismatic Greek Church, and in other separated Churches of the East, the Canon, or authorised list of the books of Scripture, agrees with that of the Roman Catholic Church. The efforts made by early Protestants to induce the Greek Church to reject that inspired portion of Scripture, called by the Catholic Church Deutero-canonical, and, by Protestants, the Apocrypha (that is, hidden), only served to call forth repeatedly from the Greeks assembled in council new synodical declarations that those Books are inspired.

So long as the Church had not testified with her authority to the Divine inspiration of certain Books, some of the Fathers may have hesitated about the



inspiration of them, and reasonably thought that such Books could not be quoted to establish revealed truth, until the Church had first cleared away all doubts, by inserting them in the Canon, and thus established the inspiration and canonical authority of those Books.

This the Church did in the celebrated Council of Hippo in Africa, in the year 393, attended by all the Bishops of Africa, at which also the great Doctor and Father of the Church, St. Augustine, was present.\*

In Statute XXXVI. of this Council (393) it was decreed †: "*That nothing be read in the Church under the name of Divine Scripture, except the Canonical Scriptures, and the Canonical Scriptures are—*

<i>Genesis.</i>	<i>Isaias.</i>
<i>Exodus.</i>	<i>Jeremias.</i>
<i>Leviticus.</i>	<i>Ezechiel.</i>
<i>Numbers.</i>	<i>Daniel.</i>
<i>Deuteronomy.</i>	<i>Tobias.</i>
<i>Josue.</i>	<i>Judith.</i>
<i>Judges.</i>	<i>Esther.</i>
<i>Ruth.</i>	<i>Two books of Esdra (Ezra and</i>
<i>Four books of Kingdoms.</i>	<i>Nehemiah.)</i>
<i>Two books of Paralipomenon.</i>	<i>Two books of Machabees.</i>
<i>Job.</i>	
<i>The Psalter of David.</i>	(AND OF THE NEW TESTAMENT.)
<i>Five books of Solomon.</i>	<i>Four books of the Gospel.</i>
<i>The books of the Twelve (Minor)</i>	<i>One book of the Acts of the</i>
<i>Prophets.</i>	<i>Apostles.</i>

\* Possidius in the Life of St. Augustine, referring to this Council of Hippo, thus writes:—"About the same time Augustine, when yet only a priest, argued (*disputavit*) about Faith and the Creed in the presence of the Bishops of all Africa gathered in council, being desired by them so to do." And this he did with such praise and admiration of all, that all wished him a Bishop; and Valerius, for fear of losing him from his diocese, asked and obtained that he should be installed Bishop of Hippo in his stead, though he was yet alive. This was done in the year 394.

† See Labbe, Vol. IV.

*Thirteen letters of Paul the Apostle.*

*One letter of the same to the Hebrews.*

*Two of Peter the Apostle.*

*Three of John.*

*One of the Apostle Jude.*

*One of James.*

*One book of the Apocalypse of John.*

This list of Canonical Books issued by this great Council agrees in substance with the list of divinely-inspired Books held by Catholics to the present day. This any one can see by comparing this list with that prefixed to the Catholic English Bible, called the Douay Bible, and with that of the old Latin Vulgate, or any other Catholic version of Holy Scripture, and likewise with the Canon of Scripture given by the Ecumenical Councils of Florence and of Trent.

The Council of Hippo in 393, and the 3rd of Carthage in 397, was followed by the Sixth Council of Carthage in 419, attended by two hundred and eighteen Bishops, and by two Legates sent by the Roman Pontiff. The list or Canon of Books of Scripture decreed in the 29th Decree of this Council agrees with the list given by the two previous Councils just mentioned, and ends with these words: "*Quia a Patribus ita accepimus in Ecclesia legendum.*"\* "*Because we have received from the Fathers that these are the books to be read in the Church.*"

These words should not be passed unnoticed by those who allow themselves to be led astray by the assertion that "in the name of Holy Scripture we do understand those books of whose authority there was never any doubt in the Church."† Let such persons reflect what an assumption it is to suppose that they themselves are, or that their leaders in the sixteenth century were, more

\* See the *Works* of Leo the Great, Vol. III., p. 643 or 635; see also Labbe, Vol. IV., p. 430, edition of Florence.

† See article VI. of the Established Church of England.



competent to judge of the Tradition of the Church of the first four centuries than the Council of Hippo and the third of Carthage, both held in the fourth century, and the Sixth Council of Carthage held in the beginning of the fifth century; and better judges than all the Bishops of Christendom of that age; for the above list of Canonical Books sanctioned by these three Councils was thenceforward received by the whole of Christendom.

Before the decision of these three Councils was given, some of the Fathers doubted the divine inspiration of the Epistle to the Hebrews, and of some other Books of the New Testament. Protestants, however, hold them as canonical. For respecting these Books they justly say: 'This dissent of some of the Fathers moves us not. This dissent of a few, before the Canon of Scripture was finally settled, should not be taken into account, especially after the adoption of these Books as divinely inspired by all Christendom in the end of the fourth century. The Bishops of that time were in a better position to judge of the Tradition of the Church about these Books.'

This observation is just. Protestants, however, should be consistent, and apply the same reasoning to certain Books of the Old Testament known by them under the name of Apocrypha. Although the inspiration of some of these Books was held to be doubtful by a few of the Fathers, previous to these two Councils, the same Fathers ceased to have any doubt upon it after the decision of these Councils; so that, whilst some of the Apocrypha have been considered uninspired, as the 3rd and 4th of Esdras, and 3rd and 4th of Machabees, some other of these Books have been recognised as inspired, and are called by Catholics Deuterocanonical. These have, therefore, the very same sanction

and authority that all the Books of the New Testament have, in addition to the long-standing veneration of the Jewish Church for them.

St. Jerome himself, before the said two Councils of Carthage, seemed to doubt the inspiration of the Books of the Old Testament not inserted in the Jewish Canon ; yet afterwards, when the declaration made by those two Councils came to his knowledge, he ceased to doubt with regard to those Apocryphal books which were by them declared inspired, and consequently called, no more Apocryphal but Deutero-canonical, and freely quoted from those same books to uphold Catholic doctrine.

About the importance, and, indeed, the necessity of a decision of the Catholic Church to establish the inspiration, canonicity, and authenticity of Holy Scripture, the saying of the great Doctor of the Church, St. Augustine, Bishop of Hippo, is well known : "*For my part, I should not believe the Gospel* (meaning the written Gospel), *were I not moved thereto by the authority of the Catholic Church.*" "*Ego vero evangelio non crederem nisi me Catholice Ecclesie commoveret auctoritas.*"—(Against the Epistle of Manes, called Foundation, chapter v.)

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## CHAPTER VII.

THE UNWRITTEN WORD OF GOD, CALLED BY ST. PETER  
"THE WORD OF THE LORD THAT ENDURETH FOR EVER."

Besides the written word of God Catholics believe also the unwritten Word of God, called in Holy Scripture *The Word of God spoken* (Act iv. 31)—*The Word of Faith preached* (Romans x. 8)—*The Gospel heard and preached* (Colossians i. 23)—*The Word of*

*God received, heard, believed* (1 Thessalonians ii. 13)—*the Word of Christ heard* (Romans x. 17).

Whenever in the New Testament the Word of God revealed by Christ, or through His Apostles is spoken of before it was committed to writing, it always refers to the unwritten Word of God.

Even after the Word of God was in part committed to writing, some passages evidently refer to the Word of God *unwritten*; as, for instance, where St. Peter says: "*But the word of the Lord endureth for ever, and this is the word which hath been preached unto you*" (1 Ep. i. 25.) Therefore, whenever the Word of God, without any qualification is mentioned in Holy Scripture, it should not be taken as referring exclusively to the written Word, for it generally refers both to the written and unwritten Word of God.

By TRADITION we do not mean a mere report, a hearsay, wanting sufficient evidence to deserve belief; or a local tradition started by man, and therefore merely human, as were those traditions of the Pharisees condemned by our Lord; but we mean a Tradition first coming from God, continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men successively chosen in a divine, or divinely appointed manner, and well instructed, and who are, moreover, protected by God as a body from teaching what is wrong, or handing down unfaithfully to others the doctrine committed to them.

St. Paul gives us an idea of how this Tradition should proceed when he says: "*For I DELIVERED unto you first of all, which I also RECEIVED.*" (1 Corinth. xv. 3.) And again, when writing to St. Timothy, he says: "*The things which thou hast HEARD of me by many witnesses, the same commend to faithful men, who shall be fit to TEACH others also.*" (2 St. Timothy ii. 2.)

HOLY SCRIPTURE and the TRADITION just described are BOTH THE WORD OF GOD: the first, inspired by God to some chosen one, who wrote it out; the other, taught by His own divine lips on earth, or inspired by the Holy Spirit in the mind of one man, or Body of men, to be continually handed down and perpetuated successively under His divine protection to their legitimate successors; neither therefore of these DIVINE WORDS can be rejected without the guilt of unbelief.

St. Ephrem says: "Be firmly persuaded of this, not as an opinion but as a truth, that whatsoever has been transmitted, whether in writing only or by *word of mouth*, is directed to this end that we may have life and may have it more abundantly" (Vol. iii., Serm. lix.)

St. Basil says: "Of the dogmas and teachings preserved in the Church, we have some from the doctrine committed to writing, and some we have received transmitted to us in a secret manner from the Traditions of the Apostles; *both these have the same force* in forming sound doctrine, and no one who has the least experience of ecclesiastical laws will gainsay either of these. For should we attempt to reject, as not having great authority, those *customs that are unwritten*, we should be betrayed into injuring the gospel even in primary matters, or rather in circumscribing the gospel into a mere name." (Vol. iii., De Spiritu Sanct. cxxvii.)

This divine Tradition is not liable to failure either from human fraud or infirmity, because it has the security of *divine guardianship*, that is to say, because those whose office it is to keep alive this tradition, are *divinely protected* from teaching what is false. This appears from that passage of Isaias, which even Protestants admit refers to the Church, and in which God says: "*This is my covenant with them: My Spirit that is in thee, and my words that I have put in thy*

*mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever" (lix. 21.)* This appears also from those passages of St. John, where it is recorded that Christ said: "*And I will ask the Father, and he shall give you another Paraclete (or Comforter) that he may abide with you for ever, the Spirit of truth. . . . But when he, the Spirit of truth, is come, he will teach you all truth" (xiv. 16, 17; and xvi. 13).*

Hence St. Irenæus says: "For where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and all grace; and the Spirit of Truth." (Against Heresies, vol. iii., c. xxiv.)

The necessity of believing the *unwritten living Word of God* appears also from the fact that the fundamental virtue of Faith, without which no adult is a Christian, is an assent to the Word of God preached by men sent by God, and charged by Him to preach the truths revealed to them by Him who is Infinite Knowledge, Greatness, and Truth, and who can neither deceive nor be deceived.

Hence St. Paul says: "*Faith cometh by hearing;*" (Romans x. 17), and therefore BY the Word of God PREACHED by the Apostles, or by their legitimate successors to the persons who HEAR and BELIEVE it. Hence the same Apostle also says: "*And how shall they hear without a preacher? and how shall they preach unless they be sent?"* (Romans x. 14, 15.) And to be sent by legitimate, divinely established authority, is to be sent by God. (See Acts xiii. 4.)

So long as there are nations to be taught, the command of Christ to His Apostles to teach "*all nations,*" indeed, "*every creature,*" will never cease to be in force; and *divinely authorised teaching* will never cease to be the *Word of God*. Whether this Word is preached

without being committed to inspired writing, as was the case during the twelve years which elapsed between the Ascension of our Lord and the writing of the first Gospel, the Gospel of St. Matthew,—whether preached by the Apostles and their successors during the progressive formation of the New Testament up to the year of our Lord 99, when the Gospel of St. John, the last inspired book of the New Testament, was written,—whether preached after the death of St. John (101), that is, in the second, third, and fourth centuries, when only very few possessed all the Books of the Old and of the New Testament, and the inspiration of some of them was uncertain (for the Canon or *authorised list* of the inspired Books of the Old and the New Testament was only finally settled in the Council of Carthage in the year 397)—whether preached after the fourth century for the space of a thousand years, during which time no printed Bible existed, but only Bibles written by hand, which consequently were very voluminous, costly, and rare,—or whether preached after the year 1450, when the art of printing began to come into use, and printed Bibles could be obtained; that Word of Christ, I say, entrusted by Him with His own Divine lips, or by inspiration to the Apostles, and by the Apostles transmitted in a divinely appointed manner to the whole chain of their legitimate successors, is **ALWAYS THE WORD OF GOD**, firmly to be believed by every Christian.

Hence St. Paul, in his Second Epistle to the Thessalonians (ii. 14), could say: “*Brethren, STAND FAST AND HOLD THE TRADITIONS* (that is to say, the entrusted Word of God), *which you have learnt whether by word* (that is, by my preaching) *or by our epistle*” (that is, by my inspired writings).

When Jesus Christ said to the Apostles: “*He that*



*heareth you, heareth Me*" (St. Luke x. 16), He did not limit this duty of hearing the Apostles *even as Himself* to the time when the inspired writings of the New Testament did not exist, but extended it to subsequent times; and the duty of preaching applies not only to the twelve Apostles, but also to their legitimate successors, for through their successors alone were the Apostles to teach *all* nations, and their Apostolic office was to last until the end of the world. This we see from the following words of Christ to the Apostles: "*Go ye into THE WHOLE WORLD and preach the Gospel to EVERY CREATURE*" (St. Mark xvi. 15). "*Going therefore teach ye ALL NATIONS . . . teaching them to observe all things whatsoever I have commanded you; and behold, I AM WITH YOU ALL DAYS, EVEN TO THE CONSUMMATION OF THE WORLD.*" (St. Matthew xxviii. 19, 20). And NO ONE is exempted from the duty of believing their teaching, for Christ subjoined: "*He that believeth not, shall be condemned.*" (St. Mark xvi. 16.)

Hence any legitimate Bishop upholding the Tradition of the Church could say what St. John the Evangelist said in his old age, when nearly all the Books of the New Testament were written: "*We are of God. He that knoweth God, HEARETH US. He that is not of God, HEARETH US NOT. By this we know the spirit of truth, and the spirit of error.*" (1 St. John iv. 6.)

And St. Irenæus could say, concerning the heretics of his time: "We challenge them to that TRADITION which is from the Apostles, which is preserved in the churches through the succession of the Presbyters." (Against Heresies, book iii. chap. ii.) And Origen said: "We are not . . . to believe otherwise than as the churches of God have by succession transmitted to us." (Book iii. Commentary on St. Matthew.)

St. Chrysostom gave out as an axiom: "It is a

tradition (of the Church), seek nothing further." Commentary on the passage 2 Thessalonians ii. 14, book xi., Homily 4.)

To suppose that TRADITION has lost its authority from having been (in part) committed to writing, would be as unreasonable as to say that the natural law was made void from the moment that the Ten Commandments were laid down in writing on Mount Sinai.

Some might ask: Which of these two DIVINE WORDS is the more useful to us?

This question may be considered as answered by the Fathers already quoted. I will, therefore, make only one more citation. The holy Bishop of Hierapolis (Papias), the hearer of St. John and friend of St. Polycarp, referring to Tradition, says: "If any one came to me who had accompanied the elders, I questioned him concerning their words, what Andrew and Peter said; for I did not think that what is in the Books would aid me as much as what comes from the *living and abiding voice*." (Eusebius, b. iii., p. 39.)

I will here make a supposition which may perhaps enable the inquirer to see better the import of this answer.

Suppose two rivers running side by side, both abounding with precious stones, which, persons standing on the banks of either river were most anxious to obtain, and know the name and value of, that knowledge being of vital interest to them. On one of the rivers floats a noble ship, having on board trustworthy men, able and willing to impart this knowledge to these people. On the other river, however, we will suppose to be no such vessel, no such guide. The people who stand on the shores of this second river, who refuse to have recourse to the well-informed guides that are on the ship on the other river, and who in the valuation of



the precious stones which they may find, only trust themselves, would be liable to make great mistakes in valuing each stone, and would have widely different opinions among themselves about them.

If some of those self-guided men should happen to set a right value on any of the jewels, it would only be by chance ; no one of them could feel sure of not being mistaken about it, whilst those who sought the experienced men on board the ship could easily learn with certainty the right value of each of the jewels found in both rivers.

Like two sacred rivers flowing from Paradise, the Holy Bible and Divine Tradition, both contain the Word of God, both are full of the precious jewels of revealed truths.

Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, TRADITION is to us more clear and safe. And why?

1st, Because TRADITION can testify in its own behalf through the many authorised witnesses who carry this TRADITION in themselves, whilst HOLY SCRIPTURE cannot make good its authority without referring to TRADITION to testify to its inspiration and preservation.

2ndly, Because a word may have two or more different meanings, and an expression may be true in one of these meanings and not in another. Again, as an expression may be true, for example, if taken figuratively, and not true if taken literally—true if applied to some particular person, and not true if applied to all—true if taken in its plain sense, and not true if taken in a strained or fanciful sense—true if taken in a sense that does not exclude other things, and not true if taken in an exclusive sense—true if taken to act through the medium of other things, and not true if

taken to act without a medium—true if taken to mean a counsel, and not true if regarded as a precept—true if taken permissively, and not true if regarded as the active cause of a thing; the Bible, which is a mere letter needing an interpreter, cannot by itself set the mistaken interpreter right.

But TRADITION being a LIVING WORD, because carried in the mind and on the lips of divinely appointed living teachers, can say with regard to each of its own expressions, and also as to the expressions in HOLY WRIT itself, in what sense exactly those expressions are true, and in what sense they are not true; and, if wrongly interpreted by any one, TRADITION can set that person right, and explain the true meaning of it; and all this it can do with an authority which, by a privilege granted to her by Christ, is infallible, and, owing to the unfailing promised assistance of the Holy Spirit dwelling in the Church, is divine.

The Ark of old, when in the hands of the Sacerdotal and Levitical order, and carried or preserved by them in the midst of the chosen people of God, was a source of blessings. If carried off to another nation, and kept in the hands of unauthorised or self-authorised persons, it was to them a source of scourges. (1 Kings vi.)

So likewise the HOLY SCRIPTURE, when separated from TRADITION, which is its support and lawful expounder, and thrown into the hands of unauthorised interpreters, instead of being a source of blessing, becomes a cause of endless contention and division, an occasion of doubt, fanaticism, and ceaseless wrangling, as sad experience proves.

TRADITION, without Holy Scripture, Old or New, sufficed for many years, and could still suffice. But HOLY SCRIPTURE has never sufficed by itself; it always stood in need of Divine TRADITION: for it is only by

this Divine *Tradition* that we learn that *Holy Scripture* is an inspired book. It is only *Tradition* that can give with authority and certainty the right meaning of Holy Scripture. Without *Tradition* the *Holy Scripture* may be made to speak in many discordant ways, thus destroying its authority altogether.

To use an illustration : a Court of a never-interrupted Body of Judges might, by the help of a living, well-known, and well-established Tradition of orally enacted laws, suffice for the guidance and welfare of a people ; but no code of written laws could suffice without a Court to testify to the genuine nature of them, to their being still in vigour, and to give with authority the right meaning of them in all cases of dispute.

St. Irenæus testifies that in his time many nations had salvation written in their own hearts without paper and ink, and were diligently guarding the ancient TRADITION. (Book iii., chap. iv.)

After TRADITION had been in full and successful operation for several years, God added the *written Word*, but it was not for the purpose of superseding *Tradition*, a thing which neither our Lord nor His Apostles ever said ; but it was rather to strengthen *Tradition* itself ; for in this very *written Word* He left recorded repeatedly and forcibly, as we have already seen, that *Tradition* or the successive oral teaching of the Body of Teachers instituted and empowered by Himself for that purpose, was to have its full authority and vigour whilst there existed a *nation*, or even one *creature* to be taught the Gospel ; that is, until the end of the world.

Hence the ancient and successive Fathers of the Church always recognised the necessity of appealing to TRADITION, THE UNWRITTEN WORD OF GOD, in order to confute heresies, to settle controversies about Religion, and to establish with authority and certainty what,

according to the Revelation of God, we ought to believe and to do in order to be saved.

The Fathers of the Church plainly expressed their belief that the WRITTEN WORD OF GOD by itself, without the help of TRADITION, would always leave disputes unsettled, points of belief and morals undetermined, and true Religion a problem unsolved.

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## CHAPTER VIII.

### THE INTERPRETATION AND THE READING OF HOLY SCRIPTURE.

The Holy Scriptures are the Word of God. This I will assume as admitted by Protestants generally. But it is clear that if the Scriptures are wrongly interpreted, they become the word of man. For, as the Protestant Bishop Walton says: "The Word of God does not consist in mere letters, whether written or printed, but in the true sense of it."\* This is what St. Jerome had said ages before: "Let us be persuaded that the Gospel consists not in the words but in the sense. A wrong explanation turns the Word of God into the word of man, and, what is worse, into the word of the devil; for the devil himself could quote the text of Scripture;"† and he did so when he tempted our Lord in the desert. (St. Matth. iv. 6.)

Protestants should consider well this point, especially those who so confidently and plausibly boast that *they stand by the Bible alone*, and imagine that to stand by the Bible alone means that they rely not upon human authority, but upon the Word of God.

\* Prolegomena (or Preface) of his Polyglot, chap. v.

† In his comments on the Epistle to the Galatians, speaking against the Luciferians.

Certainly nothing can be better than to stand by the Word of God, but whether what they call standing by the Bible alone be to stand by the word of God, we shall see.

Let us observe, 1st, that the Bible, though divinely inspired, is but a *written document*, and a written document often so obscure, that St. Augustine, though so great a scholar, and a Doctor of the Church, confessed that there were more things in the Bible he did not understand than those he did.

Let us consider 2ndly, that the Bible, because a *written document*, would remain always silent unless interpreted, that is, unless some meaning is affixed to the words, by some one. It is clear that the Bible cannot speak and interpret itself,—you must take the Book in your hand, open it, read it, compare passages, and attach a certain meaning to those words which fall under your eyes.

Therefore, when a Protestant says: ‘I stand by the Bible alone,’ he does not mean that he stands by the Bible uninterpreted, for in such case the Bible is mute. He does not mean that he stands by the Bible as interpreted by the Church, for that would not be the Protestant but the Catholic principle. Nor does he mean that he stands by the Bible as interpreted by somebody else; as that would be, according to his notion, to give up his right of private interpretation. But he means that he stands by the Bible alone as interpreted by himself, and that the sense in which he himself understands it *is the Word of God*.

And therefore a person who is guided by this principle comes to say this: ‘The Bible,’ interpreted by the Fathers, may or may not be the word of God; the Bible interpreted by the Church may or may not be the word of God; the Bible interpreted by any one

beside myself may or may not be the word of God ; but the Bible interpreted by *me*, that is indeed the word of God, my only teacher, my guide, my infallible authority.'

To a Catholic who would rejoin : ' What, my friend, if you were to understand some passage of Scripture in a wrong sense ? ' The person who would still stick to that principle would have to reply : ' That would be a great pity, but still, not acknowledging any other authority but my own private judgment, I have a right to look upon that interpretation of *mine* as the word of God.'

And if a Catholic were to add : ' Is it not reasonable to suppose that the interpretation of the Bible by the whole body of Bishops of the Catholic Church, though disagreeing with your private interpretation, should be the right one, and therefore more likely the word of God : ' the Protestant would be reduced to answer : ' I do not agree, because that interpretation would not be *mine*.' ' If you argue so,' the Catholic might justly reply, ' I must say that with you, my friend, the *me* and the *mine* stand for all argument.'

Let him who has eyes see what spirit is at the root of this boasted saying, and how shallow is the principle of standing *by the Bible alone*.

The Bible in the original language, or when truthfully translated, is indeed *in itself* the word of God, and infallible ; but the Bible is not the word of God, nor infallible, *with regard to us*, unless *rightly* interpreted, that is, interpreted with authority, certainty, and infallibility. For if the interpretation be wrong, the Bible ceases to be, with regard to the reader, the word of God ; and if the interpretation be unauthorised, doubtful, fallible, the Bible becomes, with regard to the reader, unbinding, doubtful, fallible.



In the Gospel, however, we are commanded, under pain of condemnation, to believe ; that is, to hold without a doubt as true what is taught as divinely revealed, therefore there must be somewhere the rightful interpreter, and the right interpretation.

Again, the Gospels and the Epistles contain severe censures on the sin of schism and heresy. It is clear that all schism and all heresy must be essentially in opposition to truth ; we must therefore necessarily know with certainty what is true, before we can know what is opposed to the truth : but by private interpretation, an undoubted belief or infallible knowledge of revealed truth is impossible, therefore no schism or heresy could be condemned contrary to Scripture and to all antiquity.

The words of Christ to the Pharisees : “ *Search the Scriptures, for you think in them to have life everlasting ; and the same are they that give testimony of me* ” (St. John v. 39), cannot be taken as the sole means of salvation recommended, much less recommended to all, as to those who cannot read, or who cannot possess a Bible ; much less still as a necessary means of salvation.

Nor can it be taken as though Christ thereby recommended *private* in disregard of *authoritative interpretation* of Scripture ; 1st, because that is not stated nor implied in that passage ; 2ndly, because He Himself, in that very place, interprets authoritatively the Scriptures, by saying : “ *They testify of me ;* ” 3rdly, because in fact the Pharisees showed that their private interpretation wrongly led them to look upon Christ as a breaker of the Sabbath (St. John v. 18), and consequently to reject Him as the Saviour ; 4thly, because from what our Saviour then said, it cannot be gathered that the Pharisees thought that life was to be had from Scripture *privately* interpreted, to the exclusion of *authoritative* interpretation ; thus a person may piously read

and interpret Scripture *privately* for his own learning and edification, and yet *respect*, *accept*, and *prefer* authoritative interpretation to his own, at least in those cases in which it can be had.

Thus, Catholics do think to have life in Holy Scriptures, but do not thereby exclude authoritative interpretation, but on the contrary take it for their guide.

But let us, for argument's sake, suppose that the Pharisees went by private interpretation of Scripture. Even in this supposition it would not follow that Jesus Christ, by that saying, meant to approve their conduct; for also Catholics do often say to Protestants who go by private interpretation: 'Search the Scriptures, for you will find that they bear testimony to the Divinity of Jesus, to the institution of the Seven Sacraments, to the unfailing authority of the Catholic Church;' and no one ever dreamt to affirm that by so saying Catholics mean to approve the Protestant principle of private interpretation.

Again, if that passage and the other in praise of the Bereans (Acts xvii. 11) were to be taken in the Protestant sense to establish the principle of private interpretation, two consequences, quite inadmissible, would follow, namely—1st, that if the Pharisees or the Bereans had found by their private interpretation that the Old Testament (which was the only part of the Written Word they had then) did not bear testimony to Christ, or that it bore testimony against Him, as many did imagine, they would have been justified in disbelieving Jesus Christ; 2ndly, that not believing in Christ until moved by *private* interpretation of Scripture was better than simply believing in Christ, on the word of Christ, or of His Church, without consulting the Scriptures, as the Apostles and thousands of Jewish and Pagan converts did.



To avoid these two inadmissible consequences, it remains that the above cited and similar passages must be understood in the Catholic sense just mentioned.

To the Apostles our Lord gave the charge to "*teach all nations*," and the faithful were commanded to hear and believe them (St. Mark xvi. 16.) This commission was accompanied by a promise that he would be with them in this office of teaching to the *end of time* (St. Matth. xxviii. 19, 20.) From these expressions it is clear that their lawful successors were also included in the commission and promise given to the Apostles. It follows then that the *authoritative* interpretation of Scripture made by the *lawful successors* of the Apostles is the true one, and truly the word of God; a contradictory interpretation must therefore of necessity be false, and is not the word of God; because a thing under the same aspect cannot *be true* and *untrue* at the same time, for truth in all things is *one*, and the contradiction of it is error.

Hence St. Peter condemns private interpretation of Scripture, saying: "*No prophecy (or explanation) of Scripture is made by private interpretation*" (2 St. Peter i. 20.)\* Those who refuse to hear and to follow the legitimate interpretation, and the faith of the Church, often, instead of the word of God, that is, what God really meant in Holy Scripture, have only their own inventions and errors, and these they mistake for the word of God.

These persons consequently fall into a maze of perplexities, and often change their interpretation. They are, as St. Paul expresses it: "*tossed to and fro, and carried about with every wind of doctrine*" (Ephesians iv. 14). St. Peter warns us of this danger, when referring especially to St. Paul's Epistles, he says:

\* See footnote on this passage in Catholic (Douay) Bible.

*"In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."* (2 St. Peter iii. 16.)

Hence it appears how rash and dangerous is the principle of private interpretation, which emboldens every individual to prefer his own private view of any passage of Scripture to the solemn interpretation and decision of the whole body of Catholic Bishops of past and present time united to the See of Peter. Persons actuated by such pride cannot expect to be led by God unto truth.

Objectors say that to submit to the teaching of the Church is to give up our reason. But if it could not be called a surrender of reason for the early Christians to submit to the teaching of the Apostles, because it was a submission to the messengers of Christ, to the witnesses and authorised expounders of Revelation as long as the Apostles lived, surely it cannot be considered a surrender of reason, but a high exercise of reason and a most reasonable act, for other Christians to conform themselves to the teaching of the Catholic Church, that is, to the Body of the Catholic Bishops with the Roman Pontiff at their head, who are the lawful messengers of God, the legitimate successors of the Apostles, the witnesses and authorised expounders of Revelation; for they, in an uninterrupted succession, keep up that Apostolic office, which according to Christ's declaration, and through the promised special assistance of the Holy Spirit, was to last to the end of time.

Not a few Protestants think themselves authorised by St. Paul to follow their private interpretation of Scripture by those words: "Prove all things" which occur in the 1st Epistle to the Thessalonians, chap. v.

21. 1st, It is hard to have to include in the words "all things" the Holy Scripture, as there is no allusion to it in that chapter; and, if admitted, it would prove too much: namely, not only the sense of a certain text, but whether the text "*prove all things*" is itself to be admitted or not. 2nd, It would be absurd to suppose, that that direction was authorising *each* Thessalonian in particular to follow his own private interpretation of Scripture; for, in that case, the dissensions, instead of decreasing would have been increased, and the whole congregation turned into a little Babel. It is plain that that direction was given to the whole congregation as a body with their Pastors, to whom in that very letter the lay people were recommended to pay deference (verse 12), were the principal part of it. Surely if the whole congregation of a town agrees with their legitimate Pastors about admitting or not admitting a certain doctrine, and they both follow the tradition, that is, the doctrine of the Apostles kept alive among them, as recommended to them by St. Paul himself, 2 Thess. ii. 15, they would be sure to go right; but that would not be by the Protestant but by the Catholic system of interpretation.

Objectors also say that every one has the assistance of the Holy Spirit to interpret the Bible rightly. But if this were so, people would agree and would not contradict each other in their interpretation of Scripture; for no passage of the inspired Word of God, in its right meaning, can really contradict another passage in matters of faith, of morals, and of fact.

But numerous Protestant denominations often differ one from another and often contradict each other in vital points, and each assumes to prove his particular doctrine from Holy Scripture. I say *vital*, for, on account of these very points, they have thought them-

selves in duty bound to separate from some other community. This plainly shows that they are not inspired by the Holy Spirit, Who being the spirit of unity and truth, cannot *create discord*, cannot *teach error*, cannot *suggest a false meaning*, and cannot *contradict Himself*.

This principle of private interpretation of Holy Scripture, during the three centuries since Luther's time, has given rise to *hundreds* of sects among Protestants, and this *in spite* of the efforts of several of the civil Governments to prevent such subdivisions. Had this principle been adopted in the beginning of Christianity, and gone on working throughout the Christian world for eighteen centuries unrestrained by the civil power, the sects would probably by this time have enormously increased.\*

The Bible without an authorised, that is, divinely given, interpreter could not condemn any heresy, nor could any of the Christian sects adjudge any individual or any other sect as guilty of heresy, without abdicating its own principle of *private interpretation for all*. Even Tertullian, a Father of the 2nd century, could say : "*Wherefore the Scriptures cannot be the test (speaking of controversy) nor can they decide the conflict ; since, with regard to them, the victory must remain in suspense.*" Tertul. (Book on Prescription, chapter 19). In all centuries those persons who maintained and

\* According to a return of the English Registrar-General on the 1st October, 1882, the number of Protestant sects having places registered for the performance of religious worship in England and Wales exceeds 180, and in Ireland, where Protestants, as compared with Catholics, are few, there are nearly 150. In the United States of America Protestant denominations are also numerous. (See Part III., No. 17). Cardinal Hosius enumerated 270 different sects of Protestants in the sixteenth century as then existing.

taught their own private interpretation *in opposition* to that of the Church, have been regarded by all the Fathers, Saints, and Doctors of the Church as heretics, and were condemned as such by the Church.\*

Catholics do well to read and study the Holy Scriptures for their greater instruction and edification, but always in a spirit of submission to the Catholic Church, so as never to *prefer* their own *private* view to the *known* interpretation and teaching of "*the Church of the living God, the pillar and ground of the truth.*" (1 St. Timothy iii. 15.)

Before Luther's innovations the Catholic Church did not forbid the Scriptures in the vulgar tongue to the laity, except in France in the 12th and 13th centuries. It was the unheard-of system of private interpretation, brought in by the Reformers in disparagement of that of the Church, and so liable to abuse, that caused her to put in general some restrictions to private reading.

The approved Catholic versions of the Holy Scriptures in English or any other tongue, with notes, although not indiscriminately circulated, is not withheld from the faithful; and the reverent reading of it is encouraged by the Church. It is well known that new and cheap editions of Holy Scripture are frequently issued, both in the United Kingdom and abroad, by Catholic booksellers with the approval of the Bishops. To most editions is prefixed a letter of Pope Pius VI. in the year 1778, to the Most Rev. Antony Martini of Turin, Archbishop of Florence, in which His Holiness praises him for opportunely "*publishing the Sacred*

\* "They who solicitously seek for truth, ready to own their error as soon as the truth is discovered, are by no means to be numbered among heretics," says St. Augustine (Epistle 43 to Donat). This is also the opinion of all Catholic theologians. Such persons are *material*, not *formal*, heretics.

*Writings in the language of his country suitable to every one's capacity,"* and encourages the pious reading and studying of Holy Scripture by the faithful.

The pious reading of Holy Scripture will not induce Catholics to become Protestants, but rather lead sincere, dispassionate Protestants to become Catholics, as has been often the case. Listen to what a distinguished convert says of himself on this subject :

"The first remote cause of my conversion I have always considered to be the delight which I have taken from my youth up in the study of Holy Scripture.

"As a boy at school I read and re-read it, and learned much by heart ; and as a clergyman of the Church of England, I read aloud in Church, for five years and more, four chapters nearly every day. And as I read, I became more and more convinced that the doctrines of the Catholic Church were also the doctrines of Scripture.

"This will surprise many, and many will not believe me ; for the lesson which every Protestant English child learns about Catholics is, that they dread the Scriptures because their Religion is unscriptural.

"Never was lesson more false. I cannot find language strong enough in which to declare my conviction that the Catholic Church alone honours and loves the Scriptures with real honour and love ; and that the faith of the Catholic Church, and that alone, agrees in a wondrous harmony with every syllable of the Word of God." \*

\* *St. Andrew's Magazine* (Barnet), April, 1879, page 65. By the Rev. Fr. George Bampfild, B.A., Oxon. See "Difficulties of Private Interpretation," by the same. Part III. No. 16 of this book.



## CHAPTER IX.

## INFALLIBILITY OF THE CHURCH AND OF THE POPE.

God has imparted truths to men, some of which they could not possibly have known by their unassisted reason, and some, only few men could discover by mere reasoning and know them with certainty. These truths imparted to men by God we call Divine Revelation; and God requires that in order to obtain salvation, men should believe these revealed truths on His Divine authority.

Such Revelation having been given, it follows that there must be some way in which these truths can be communicated to us in their purity, and in such a manner as to render us certain of possessing them.

To say that God has merely given to men forms of words which admit of different and contradictory interpretation, and has left no authority on earth to declare which is the one true interpretation intended, amounts to a denial of Revelation altogether. A law which would admit of several inconsistent explanations would not have the nature of law if there were not a Court of Justice to declare the true sense. The same might be said of a revelation capable of several discordant interpretations.

The Holy Scriptures do in themselves admit of conflicting interpretations on a great number of questions. There are many subjects on which texts may be produced with a meaning apparently opposed to other texts; and in these cases, it is clear that one or more of the texts must be taken in a sense consistent with the statement of other parts of Scripture.

If there is an authority to declare the right sense of these passages, then all is simple enough; but without

such an authority, it cannot be denied that in the case supposed, Holy Scripture admits of contradictory interpretations, and consequently on such questions, it would cease to be a revelation. There must, therefore, be some living authority on earth commissioned by God to decide the meaning of the revelation which God has given us.

Such an authority *must* be infallible. Its infallibility is contained in its very commission. We cannot conceive that God has appointed some one to teach us his Revelation, and *commanded us to listen to it and believe it*, and yet that He would at the same time allow this guide to teach it incorrectly, and to lead us astray. God, who is the very truth, *could not command us to believe false teaching*. Without such infallibility there would be no certainty of faith. On any point "heresy" might be conceivably right and the Church wrong.

Cardinal Newman, when yet a Protestant, in one of his Oxford Tracts had the following: "It would be foolish to say that the Church has authority to declare dogmatical points, and yet that she can err. How can the Church have authority if she is not certainly true in her declarations? Should we say that she has authority to tell a lie? Dogmatical matters are not like things of earthly interest grounded on material expediency which is to be determined by discretion. Dogmatical matters appeal to conscience, and conscience is only subject to truth in matters of belief. To say that the Church has authority, and yet that she may err in her declarations, would be to destroy authority of conscience which every one should hold sacred; it would be to substitute something else besides truth as sovereign lord of conscience, which would be tyranny. If the Church has authority in dogmatical matters she must be the organ and representative of truth; her



teaching must be identified with truth ; in one word, the Church must be infallible."

Catholics believe that in the bosom of the Roman Catholic Church there exists such an infallible authority, and that it rests on the whole body of the Episcopate united with the Roman Pontiff. They also believe that this unfailing protection from teaching error is assured by God in a special manner to the Roman Pontiff himself when he speaks *ex cathedrâ*, as visible head of the Church and legitimate successor of St. Peter.

#### INFALLIBILITY OF THE CHURCH.

That this infallibility belongs to the whole Body of Bishops united to the Roman Pontiff is plain from those texts which prove the infallible teaching of the Apostles united to St. Peter their chief, and which apply also to their successors.

The teaching Church is called by St. Paul "*the pillar and ground of the truth.*" (1 St. Timothy iii. 15.) Our Lord promises that "*the gates of hell shall not prevail*" against His Church (St. Matt. xvi. 18) :—that He will always be with His Church (St. Matt. xxviii. 20) :—that the Holy Spirit shall abide with her for ever for the express purpose of guiding her into all truth : "*I will ask the Father and He shall give you another Paraclete, that He may abide with you for ever.*" (St. John xiv. 16.)

Our Lord Jesus Christ put the Apostles *in His place* in His Divine Mission upon earth, and in the office of teaching. "*As my Father hath sent me, I also send you.*" (St. John xx. 21.) "*He that heareth you heareth ME, and he that despiseth you, despiseth ME.*" (St. Luke x. 16.) And immediately after giving to His Apostles the commission to preach the Gospel to

every creature; He added : "*He that believeth and is baptized shall be saved ; but he that believeth not shall be condemned.*" (St. Mark xvi. 16.) All these texts, which demand from the faithful their full acceptance of what the Church teaches, show that it is impossible that the true Church can teach what is false in matters of faith and of morals.

This infallibility does not depend upon the learning which exists in the whole body of the Episcopate united to the Pope when discussing and deciding points of faith or of morals, but on the promised aid of the Holy Ghost who enlightens their minds and guides their counsels. Thus the decision of the first Council at Jerusalem was communicated to the faithful in the following Apostolic declaration : "*It hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things.*" (Acts xv. 28.)

By this divine assistance the Bishops in union with the Bishop of Rome do not become the medium of a new revelation, but are divinely assisted and enlightened, according to the unfailing promise of God, to understand clearly what has been revealed, and to declare rightly the true meaning of that revelation.

From this doctrine it does not follow that the Church arrogates to herself to be more than the Scriptures, as she has been accused of doing, but that she claims a higher authority than those private persons who take upon themselves to expound the Scriptures.

#### INFALLIBILITY OF THE POPE.

Besides this infallibility possessed by the Church, that is by the body of the Bishops together with the Pope, Catholics believe that the Pope also alone, as chief Pastor and visible head of the Church, is divinely protected from teaching error ; but only when he

teaches *ex cathedrâ*, that is, when, not as a private teacher, but as exercising his office of supreme Pastor and teacher of the whole Church, he defines any doctrine of faith or of morals as true, or condemns any doctrine of faith or of morals as false.

The infallibility of St. Peter and his successors is plainly seen from the following texts of Holy Scripture.

First from St. Luke (xxii. 32), where we read that our Saviour addressed St. Peter in presence of the other Apostles thus: "*Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for THEE that THY faith fail not: and THOU being once converted, confirm thy brethren.*"

Here Jesus Christ provides against the danger to which His Apostles and their successors would always have been exposed of falling from the faith through the frailty and evil passions of men, and through the instigation and fraud of the devil. And in what way does He provide? By praying in a special manner for one of them *that his faith should not fail*, and by commanding him *to confirm his brethren*; thus giving all the other Apostles clearly to understand that they all were bound to adhere to that one, and follow his directions, and that thus they would possess the privilege of being themselves infallible guides.

St. Peter is the one for whom Christ specially prayed, and in the person of Peter his successors are of necessity included; for Jesus Christ was providing for the good of His Church, which was to last not for the lifetime of St. Peter only, but to the end of time, against the attacks of the enemy, which would be unceasing.

Were it possible that the Pope *in his capacity of supreme Pastor of the Church, speaking ex cathedrâ*, could teach error, it might be argued, 1st, That the prayer of our Lord for St. Peter was not granted; 2nd,

That the special provision which Jesus Christ made for securing His Church from error, instead of preserving it from erring in faith or in morals, would, at least in certain cases, only serve to draw the whole Church into error, and be an advantage for Satan, not a means of defence to the Church against him.

Another proof is gathered from the words addressed to Simon by our Blessed Lord after having changed Simon's name into that of Peter. [*Kephas, Rock.*] "*Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.*" (St. Matt. xvi. 18.)

As the Church of Christ was to last beyond the lifetime of St. Peter, even to the end of the world, and as the Church is not a lifeless, material building, but a living body of men requiring a living head to rule them and to be like a foundation of that great society, this promise of Christ, of making Peter a Rock, was meant not only for Peter but also for his successors. There must be proportion between the building and its foundation. The building, namely, the visible Church, being a living successive body of men, the *foundation* also, that is, the visible ruling power which sustains the whole superstructure, must be successive. Therefore the successors of St. Peter as the supreme visible rulers of the Church, are each like St. Peter, the Rock or the visible foundation of it.

If *rocks*, they must stand immovable as teachers of truth; if *foundations* of the Church of Christ, against which "*the gates of hell shall not prevail,*" it follows that much less can the gates of hell prevail against the *foundation* itself; for the house receives solidity from the foundation, not the foundation from the house.

If the foundation could be overturned, the house or church built upon it also could. But the gates of hell

(or the powers of evil) cannot prevail against the Church, therefore they cannot prevail against the foundation, which is the support of the Church, and which was made by our Saviour solid as a rock for the very purpose of rendering the Church indestructible. If some one were to maintain that the Church, and not the Pope, is infallible, there would follow the strange anomaly that the Pope has to be rendered safe by the Church in what he teaches, that is to say, that it is not the rock that imparts solidity to the building, but the building that imparts solidity to the rock upon which it rests; and that the sheep and lambs have to guide the shepherd, and not to be guided by him into safe pastures.

The official personal infallibility of the Pope is therefore by this text fully established; and the Fathers understood it in this sense. Among these, Origen, in his commentary on this text, says: "It is manifest, though it is not expressed, that the gates of hell will not be able to prevail either against the Church, or against Peter, because if they should prevail against the rock upon which the Church is based, they would also prevail against the Church."

A third argument is drawn from those words of Jesus Christ addressed to St. Peter, "*Feed my lambs . . . feed my lambs . . . feed my sheep.*" (St. John xxi. 15-17.)

Under the name of lambs who follow the mother-sheep and are fed by them, the Fathers of the Church have understood the lay-christian people, and under the name of sheep which feed the lambs that follow them, and whose mothers they are, they understood the Bishops and other Pastors (or shepherds) of the Church. The Fathers had no doubt that under that very significant and touching similitude, Jesus Christ

meant to commit to St. Peter, and in his person to those who should inherit Peter's office, the care of His own flock, both the faithful lay-people and Pastors, the lambs and sheep, the two parts alone of which the flock of Christ, the whole visible Church on earth, is composed.

From this divine charge to St. Peter, there arises the corresponding duty on the part of all the other Bishops and of all the faithful throughout the world to submit themselves to the guidance of the Sovereign Pontiff, the successor of St. Peter, and allow themselves to be fed by him with the spiritual food of his wholesome teaching.

Hence it follows that the Sovereign Pontiff must be divinely protected from teaching what is wrong; that is, he must, in teaching, be *infallible*; for, if he were not protected by God from error when he teaches the whole Church in his capacity of supreme Pastor, the Church would be liable to be led into error, contrary to the promise of Jesus Christ.

That this was the belief of the early Church, the Fathers of the first five centuries are splendid witnesses. I shall quote three of them. 1st, *St. Irenaeus*, Bishop of Lyons, who was a Father of the second century, renowned for his learning and sanctity, and for the purity of his faith, which he sealed with his blood, and who lived some years with the Bishop of Smyrna, *St. Polycarp*, disciple of *St. John the Evangelist*.

We can hardly have a better witness of the sentiments and teaching of the Catholic Church East and West during the first two centuries than this great Martyr and Father of the Church, *St. Irenaeus*.

Now, in his book against heresies, amongst other things, *St. Irenaeus* lays down this general principle, that to convince heretics of their errors one might indeed consult the doctrine of his particular Church, founded by some one of the Apostles, and preserved by



their lawful successors, but that this long process was not necessary; for there was a sufficient, safe, and shorter way, by looking to what was taught by the Roman Church, as all the other churches were bound to be united in faith with that Church on account of her *greater principality* (in the Latin version extant, "*ad hanc Ecclesiam propter potiozem principalityatem necesse est omnem convenire Ecclesiam*"), and that therefore to convince heretics of their errors it was enough to show that the Roman Church never taught their heretical doctrines. (Book iii., Against Heresies, chap. iii.)

St. Irenaeus attributes to the Church of Rome the *superior headship*, and declares the duty of all other churches to agree with her faith, because of her having been founded by the two glorious Apostles St. Peter and St. Paul, whose faith as preached by them was handed down by an uninterrupted line of Bishops who succeeded St. Peter in the see of Rome. These Bishops of Rome, all martyrs, to the number of twelve up to his time, he enumerates, namely, Linus—Anaclétus—Clement—Evaristus—Alexander I.—Sixtus I.—Telésphorus—Hygínus—Pius I.—Anicétus—Soter—and lastly, Eleutherius, under whose Pontificate he was living.

This duty of all churches to be united to the Church of Rome as branches to the trunk, and to conform their faith to the teaching of the Church of Rome, that is of her Bishop, would be inconceivable unless we admit that it was from the first the universal conviction that the Bishop of Rome was endowed by Christ with *infallibility*.

To this universal sentiment of the Church the great Doctor of the fourth century, *St. Jerome*, is also a noble witness. Being disturbed with the disputes among three parties which divided the Church of Antioch, of

which Church or Diocese he was then a subject, he writes for directions to Rome to Pope St. Dámasus I., thus: "I who am but a sheep do apply to my Shepherd for succour. I am united in communion with your Holiness, that is to say, with the chair of Peter; I know that the Church is built upon that *rock*. He who eats the paschal lamb out of the house, is profane. Whoever is not in the ark of Noë will perish by the deluge. I know nothing of Vitális; I reject Meletius; I am ignorant of Paulínus: *he who gathers not with thee scatters.*" (Letter to Pope St. Damasus.)

The great African Doctor of the Church, *St. Augustine*, Bishop of Hippo (near the site of ancient Carthage), who lived in the fourth and in the beginning of the fifth century, must also have been impressed with the same principle and conviction; for commenting on the condemnation of Pelagianism he says: "Already the decisions of two Councils have been submitted to the Apostolic See, and from thence rescripts (or Apostolic Letters of reply) have come to us. *The cause is finished.*" This sentence of St. Augustine has been condensed into that famous maxim which has for ages expressed in a few words the Catholic faith on this point: "*Roma locuta est, causa finita est.*"—"Rome has spoken, the case is ended."

The infallibility of the Pope was defined by the Vatican Council in the Fourth Session, chapter iv., on the 18th of July in the year of our Lord 1870, in these words: "*Itaque Nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam, religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedrâ loquitur, id est, cum omnium Christianorum Pastoris*



“*et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesie irreformabiles esse.*”

The following is a translation of this definition:—

“Wherefore, faithfully adhering to the tradition received from the beginning of the Christian Faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of the Christian people, We, the Sacred Council approving, teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedrâ*—that is, when discharging the office of Pastor and Teacher of all Christians, by reason of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the whole Church—he, by the Divine assistance promised to him in Blessed Peter, possesses that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding Faith or Morals: and that therefore such definitions of the said Roman Pontiff are of themselves unalterable and not from the consent of the Church.”

Consequently, Catholics believe that the Pope is infallible when he teaches the faithful *ex cathedrâ*, that is, “*from the Chair*” of St. Peter, in matters of faith or of morals.

The word *infallibility*, as applied to the Pope, does not mean that everything that the Pope does is the wisest and most judicious course that could be taken;

it does not mean that what he says as a preacher or a writer is necessarily free from error ; it does not even mean that in his office of supreme ecclesiastical judge he may not be mistaken, but it means that when he teaches the faithful as the visible Head of the Church in the manner described in the definitions just quoted, he in such cases is protected by the special promise and Providence of God, who is Himself the only source of infallibility, from wrongly interpreting the Word of God, and from teaching error.

By teaching *ex cathedrâ* is meant, when the Pope is speaking, not as a private theologian, or in some other limited character, but defining solemnly a doctrine in his capacity of Successor of St. Peter and Pastor of the universal Church.

The addition of the words, "*a doctrine regarding faith or morals*," signifies that the Pope, in virtue of this definition, is believed to be infallible only when he teaches a doctrine concerning *faith or morals*, that is to say, in matters relating to revealed truth, or to principles of moral conduct in life.

These limitations show that Catholics are not, according to the definition, bound to believe that the Pope cannot err in matters other than faith or morals, or even in matters of faith or of morals, when he is speaking as a private individual, and not in his official capacity *ex cathedrâ*.

It is important here to remark that *infallibility*, as applied by Catholics to the Pope, differs from *impeccability* ; for *infallible*, speaking of men, means preserved by God in certain cases from erring ; and *impeccable* means either unable to sin as God is, or preserved by God from sinning.

The Pope is not *impeccable* ; on the contrary, any Pope may fall into sin ; but nevertheless, every Pope

is *infallible* in expounding Holy Scripture, in defining, that is, declaring in precise words revealed truth, and teaching points of faith or of morals, *when he does all this ex cathedrâ.*

In a somewhat like manner in civil matters a Judge may be blameable in his private life, and yet eminent and faultless in his official duty of deciding points of civil law.

Protestants are apt to make this objection. How can a *sinful man* be infallible? They should not, however, be astonished that the Successor of St. Peter, though *liable to commit sin*, should, by virtue of the all-powerful prayer and unfailing promise of *Jesus Christ*, be *preserved* under certain conditions by the Holy Ghost from expounding falsely the Word of God, when they see in Holy Writ that *sinful men*, as were Balaam, Solomon, and Jonas, have been made to speak infallibly, or to put the Word of God into writing *free from all error*. Caiphas was unjust; and yet he was inspired by God to utter infallibly this prophecy: "*It is expedient for you that one man should die for the people*" (St. John xi. 50); upon which the Evangelist, in the same place, makes this remark: "*And this he spoke not of himself: but being the High Priest of that year, he prophesied that Jesus should die for the nation.*"

Again, many of the Scribes and Pharisees were of sinful life, and yet our Lord, referring to them, says: "*The Scribes and the Pharisees have sat on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not; for they say and do not.*" (St. Matt. xxiii. 2, 3.) And St. Peter himself, though guilty at one time of sin, is acknowledged by Christians to have been infallible in teaching the Church, both by word and by writing.

It seems hardly consistent that Protestants should

find fault with Catholics for believing that the Pope has the special assistance of the Holy Spirit, since many of them go so far as to assume that assistance for every private individual. Again, those Protestants who hold that they are assisted by the Holy Spirit in the interpretation of Scripture, by a strange inconsistency, do not consider themselves to be infallible ; for they admit that they are liable to err, liable to contradict themselves, and liable to contradict each other ; whereas Catholics, consistent with their principles, hold that the Pope, for the very reason that he is *assisted by the Holy Ghost*, when he teaches the whole Church, or any part, or even any member of it, *ex cathedrâ*, in points of faith or of morals, cannot, within such defined limits, err in the interpretation of the Word of God, and cannot either contradict himself, or contradict the teaching *ex cathedrâ* of another Pope, or the dogmatical definition of a rightly constituted General Council.

How is it, then, some may ask, that this Catholic dogma of the *Pope's infallibility* is so often clamoured against as impious and absurd? The honest inquirer will, I think, cease to be astonished at this if he will only observe that declaimers against the Pope's infallibility are not always careful accurately to state the terms and limitations of the solemn definition as just quoted, and that they then cry out against a phantom of their own imagining ; thus condemning Catholics for a doctrine which they do not hold.

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## CHAPTER X.

### JUSTIFICATION.

Justification is a divine act which conveys sanctifying grace, and by that grace communicates a supernatural

life to the soul, which by sin, whether original or actual, had incurred spiritual death ; that is to say, justification is a change in the human soul or *translation* from the state of sin into the state of grace.

It is a gift of Almighty God, a ray, as it were, coming direct from the divine goodness and filling the soul, which makes those who receive it pleasing to God and justified in His sight.

The grace of justification produces a change affecting the soul of the regenerate by its presence, elevating and perfecting it. By this grace the likeness to God is brought out in them, and they are raised to a state of friendship with Him, and of divine sonship.

The Catholic Church teaches that the grace of justification not merely *covers sin*, but *blots it out* ; that is, blots out the guilt and stain arising from sin, and remits the *everlasting* punishment due to it.

Justifying is not dressing splendidly a dead man's body, it is vivifying it. It is not covering a leprosy with a beautiful shining dress, it is curing it thoroughly. It is not gilding a piece of coal, leaving it inwardly black, but it is transforming it into a brilliant diamond.

What unspeakable regrets it would leave in the justified man if he had ever to see his soul, indeed magnificently arrayed, still in itself stained with sin, deformed, corrupt, black, and horrible as before.

Merely covering sin is a human way of forgiving, which consists in passing over the crime of a sinner, and in treating him outwardly as if he had not committed it, and as if no stain were in the soul in consequence of it, though the guilt and the stain are still there.

God's way of pardoning a sinner is very different, and wholly divine. It is a way worthy of His infinite goodness, sanctity, omnipotence, and worthy too of the

immense efficacy of Christ's Blood, and of His superabundant Redemption, and of His infinite merits.

God's way of pardoning is to cleanse away entirely the guilt and stain of sin, so that instead of it, God sees in the pardoned sinner the "*charity of God poured forth in our hearts by the Holy Ghost*" (Rom. v. 5), which, like a fire, has destroyed all the dross of sin, and rendered man pure, upright, and holy.

Hence the justification of a sinner is represented in Scripture as the putting on of the *new man* who is "*created in justice, and holiness of truth*" (Ephesians iv. 24); the "*renovation of the Holy Ghost*" (Titus iii. 5).

In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification. A man can only dispose himself by the help of divine grace, and the dispositions which he shows do not by any means *effect* or *merit* justification, but only serve to prepare him for it; and for that reason are simply called dispositions or preparations. This is the teaching of the Council of Trent, which declares: "We are said to be justified gratuitously, because none of the things which precede justification, whether it be faith or good works, can *merit* this blessing for us." (Session VI. chapter viii.) The same holy Council declares that sins are remitted *gratuitously* by the mercy of God through the merits of JESUS CHRIST. (Sess. VI. chapter vii.)

The principal dispositions required for justification are the following acts, which can only be made by the assistance of God's actual grace, namely, an act of *faith* or belief in revealed truths, of *fear of God*, of *hope*, and of *charity*; an act of *repentance* for past sins, with a *purpose* to avoid sin in future, and to keep the com-



mandments : a desire of receiving *Baptism* for those who have not yet been baptized, and for those who have fallen into sin after Baptism, a *resolution* to approach the Sacrament of Penance. (Council of Trent, Sess. VI. chap. vi.)

Justification may be lost by wilfully violating a commandment of God, either by doing what is forbidden, or by not doing what is commanded. Justification is a talent or gift which should be made to bear fruit, or we shall be punished for the neglect.

By justification we are raised to the dignity of sons of God, heirs of His kingdom ; and this entails upon us the duty of acting in a way becoming to so high a dignity. "*If thou wilt enter into life, keep the commandments,*" said our Lord. (St. Matt. xix. 17.) By justification we are incorporated with Christ, like a branch growing on a vine ; but if the branch produces no fruit it will be cut off and cast into the fire. (St. John xv. 6.) Hence, the grace of justification is compared by our Saviour, not to a pond, but to a fountain, whose waters reach unto Heaven : "*But the water that I will give him shall become in him a fountain of water springing up into life everlasting.*" (St. John iv. 14.)

#### ACTUAL GRACE.

After we are justified we still stand in need, in order to perform any meritorious good work, of another grace called *actual*. Justifying grace, of which we spoke in the preceding chapter, called also *habitual grace*, is something in itself lasting ; actual grace is something that passes, and extends only to individual acts for the time it is needed. *Actual grace* is a passing, supernatural, divine help, enlightening our understanding, and moving our will, and enabling us to perform any single good action ; for instance, to accept any super-



natural revealed truth, or to perform any good work, considered *good in the supernatural order*.

Grace does not force man's free will, but respects it, and leaves man free to act with it or not. Grace, therefore, does not destroy our free-will, but only helps it, and our own working with grace is required. "God who has created thee without thee, will not save thee without thee," "Qui creavit te sine te non salvabit te sine te," says St. Augustine : and in Holy Scripture it is repeatedly stated that God will render to every one according to his works. A renovation which renders a soul renewed, pure, bright, amiable and endearing to God.

We stand in continual need of actual grace to perform good acts, both before and after being justified. "Without me you can do nothing," says our Saviour, and St. Paul declares that without God's grace we are incapable of even a good thought. The good acts, however, done by the help of grace before justification are not, *strictly* speaking, meritorious, but serve to smooth the way to justification, to move God, though merely through His mercy and condescension, to help us and render us better disposed for the same. But if, with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they are acceptable to God, and merit an increase of grace on earth and an increase of glory in Heaven.

Hence St. Paul says : "*God is not unjust that He should forget your work, and the love which you have shown in His name.*" (Hebrews vi. 10.)

And writing to Timothy, he declares that "*a crown of justice*" was laid up for him ; and not only for him, "*but to them also that love His (Christ's) coming.*" (2 Timothy iv. 8.) And in his Second Epistle to the Corinthians, he says, "*for that which is at present momentary and light of our tribulation,*

*worketh for us above measure exceedingly an eternal weight of glory*" (iv. 17.)

All our merits, however, without any exception, are grounded on the merits of *Jesus Christ*, and on His grace, without which no one can move a step towards Heaven.

The merit of a good action performed in a state of grace, as being in consequence of justification, and in union with our Lord, is truly our own merit, because that good action is really performed by us, by our co-operation with God's grace; but it is also, and principally, a merit of our Lord, as a grape is the fruit of the branch, and yet also and principally the fruit of the parent vine without which, or if not connected with which, the branch could not produce any fruit, or indeed have become a branch at all. Our merit, therefore, does not take away from Christ's merits, for *without Him we can do nothing*. We merit through Christ, Christ makes us merit; or still more properly, Christ merits in us, and therefore all the glory is His. "God forbid," says the Council of Trent, "that a Christian should confide or glory in himself and not in the Lord, whose goodness towards men is so great that He regards as their merits the very gifts which He Himself bestows upon them." (Session VI., chap. xviii.) And St. Augustine had said long before, "*God crowns His own grace when He crowns our merits.*"

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## CHAPTER XI.

HOW CHRIST'S REDEMPTION IS APPLIED TO MEN, THAT THEY MAY BE JUSTIFIED AND SANCTIFIED.

Jesus Christ died for all mankind; He truly died that "*He might taste death for all.*" (Hebrews ii. 9.)

Yet we know that all men will not be saved, but only those who do His will : for we read in St. Paul : "*And being consummated, he became to ALL THAT OBEY HIM the cause of eternal salvation.*" (Hebrews v. 9.) And so, notwithstanding Christ's Redemption, it is stated in the Gospel that some "*shall go into everlasting punishment.*" (St. Matt. xxv. 46.) St. Paul did not say that God will save all men, but, "*Who will have all men to be saved*" (1 Timothy ii. 4), implying thereby that for salvation, man's will and co-operation is required to fulfil the conditions, and use the means appointed by God Himself for the purpose.

Only those who "*have washed their robes and have made them white in the blood of the Lamb*" (Apocalypse [Rev.] vii. 14), that is, who have the merits of Christ applied to them, and who persevere to the end in doing what is commanded, will be saved.

The direct means instituted by Christ Himself for applying His infinite merits to the souls of men are the holy sacraments, which are so many channels instituted by Jesus Christ to convey to men His grace purchased for us at the price of His most precious Blood : "*You shall draw waters with joy out of the saviour's fountains.*" (Isaias xii. 3.)

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## CHAPTER XII.

### THE HOLY SACRAMENTS.

In the words of our Catechism, "A sacrament is an outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls."

More fully, a sacrament may be said to be an outward sign of a corresponding invisible grace, ordained by Jesus Christ as a permanent means in the Church,

which, by virtue of Christ's infinite merits, has power to convey to the worthy receiver the grace which it signifies.

The object of the sacraments is to apply the fruit of our Saviour's Redemption to men, by conveying, through their means, to our souls either the "*habitual grace*" of justification, or an increase of the same, and a pouring in of other graces, or the recovery of justification when lost.

The Catholic Church teaches that there are truly and properly seven, and only seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them necessary for every person, as, for instance, Holy Order and Matrimony.

These seven sacraments are :

1st, *Baptism*, by which we are made Christians, children of God, and members of His Holy Church.

2nd, *Confirmation*, by which we receive the Holy Ghost, to make us strong and perfect Christians and soldiers of Jesus Christ.

3rd, *Holy Eucharist*, which is the true Body and Blood, with the Soul and the Divinity, of Jesus Christ, under the appearances of bread and of wine.

4th, *Penance*, by which the sins that we commit after Baptism are forgiven.

5th, *Extreme Unction*, which in serious or dangerous illness, comforts the soul, remits sin, and restores health of body, if God sees it to be expedient.

6th, *Holy Order*, by which Bishops, Priests, and other Ministers of the Church are ordained.

7th, *Matrimony*, the Sacrament which sanctifies the union by marriage of man and woman.

Each of these has the three conditions necessary for a sacrament understood in the strict sense of the word,

namely, *the outward sign, the inward grace, and the institution by Jesus Christ*, who alone has the power to institute sacraments, that is, outward signs as means of grace. ]

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## CHAPTER XIII.

### HOLY BAPTISM.

We have seen, in speaking of original sin, how the loss of original justice or grace produces on the soul of man a stain which we call original sin, and which forms the misery of man's fallen state.

It was therefore the part of our Saviour not only to purchase our Redemption by His death on Calvary, but to apply to each man the saving fruit of His Redemption by bestowing upon man a gift that would make up for this dire calamity.

Jesus Christ applies His most precious Blood freely, and not for any merit or work in the receiver, by bestowing upon him in Baptism justifying grace, pardon of original sin, and in the case of a grown-up person, of actual sins, if he be guilty of any, and be sorry for them. The stains of these sins are washed away in Holy Baptism and he becomes a friend and child of God and heir to the Kingdom of Heaven. Hence Baptism is defined a sacrament of the New Law instituted by Jesus Christ for the spiritual regeneration of man.

Baptism is a sacrament absolutely necessary for all, without which no one can enter into the Kingdom of God, for *Jesus Christ* has said: "*Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*" (St. John iii. 5.)

Hence it was not enough for Saul of Tarsus, con-

verted on the road to Damascus (Acts ix. 18), to believe ; nor for the Chamberlain of Queen Candace, met on the road by Philip the Deacon (Acts viii. 38) ; they had to be baptized in order to obtain remission of their sins, and thus be in the way of salvation ; therefore in the Nicene Creed we say : "I acknowledge one Baptism for the remission of sins."

So all-important is this sanctifying grace given in Holy Baptism, that God affords to man everywhere the utmost readiness in obtaining it. Water is at hand almost always : and in case of *necessity*, a layman, a woman or even a child having the intention to baptize, can administer Baptism, by pouring common water on the head of the child or grown-up person, and saying at the same time in any language : "*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*"

Martyrdom supplies the place of ordinary Baptism of water, and is called *Baptism of blood*. God grants also this justifying grace to every one who, believing the necessary Christian truths, sincerely desires Baptism, and does his best to procure it, but who dies before he can receive it. This is called *Baptism of desire*.

Baptism, as also Confirmation and Holy Order, can be received only once, because each of these sacraments impresses a *character* or *mark* on the soul which will remain for ever.

In order that grown-up persons having the use of reason may receive this sacrament worthily and profitably, they must believe and profess their belief in the necessary Articles of the Christian Faith—they must have trust in the mercy and merits of Christ, and be sorry for their sins ; being assisted in so doing by actual grace, which grace God grants to every one, and without which no one can move a single step towards Heaven.

In Baptism all infants, without any disposition on their part being required, are cleansed from the stain of original sin, taken into God's favour, made members of Christ's mystical Body, and heirs of the Kingdom of Heaven. They are thus regenerated, that is, in our Saviour's own words, "*born again of water and the Holy Ghost.*" (St. John iii. 5.) As they have contracted the stain of original sin without their knowledge and personal co-operation, so they are freed from sin without their knowledge; and the dispositions necessary for grown-up persons are not required from them; for infants are incapable of any reasoning act. As infants are made heirs to earthly property before they are capable of consenting to receive it, so also in Holy Baptism infants are made heirs of heaven before they are capable of consenting to be baptized; their consent in both cases is justly presumed.

But, though Baptism suffices to save a child in the state of infancy, yet as soon as it comes to the use of reason, the Baptism which it received will not by itself suffice for its salvation; he must, besides, believe, and profess to believe, the principal articles of Faith, must hope in God, and must love Him with his whole heart; that is to say, he must make what are called, acts of Faith, of Hope, and of Charity; and for any sins he may have committed since Baptism, an act of Contrition. (For these acts, see Part II. of this book, No. 13.) Without all this Baptism will not suffice to him.

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## CHAPTER XIV.

ON SIN. (NATURE AND CONSEQUENCES OF SIN.)

Sin is of two kinds, namely, Original and Actual.

*Original* sin is that sin which we contract in our



origin or conception, and which we inherit from our first parents Adam and Eve. (See Chap. iii.)

*Actual or Personal sin* is every sin which we ourselves commit.

Having already in the third chapter treated of original sin, I will here speak only of actual sin.

Actual sin is any wilful thought, word, or deed, or voluntary omission which violates the law of God, and is therefore an offence against God.

Actual or personal sin is of two kinds, either mortal or venial. St. John (1st Epistle v. 16) speaks of "*a sin which is not to death*:" this is what we call *venial*; and "*a sin unto death*:" this is that which we call *mortal*.

Mortal and venial sins differ fundamentally from each other in their effect on the soul; mortal brings immediate spiritual death or separation from God, venial inflicts wounds more or less severe, but not immediately fatal: it is cooling, not dissolving, the friendship of God. When our Lord compares one sin to a mote of dust setting in the eye, and another to a great beam of wood, He indicates this enormous difference.

Mortal sin is a thorough violation or breaking of a commandment of God with full knowledge and deliberation. It is a turning away from God, who should be the supreme object of our love, and a turning to a created object instead. *It is a grievous offence against God*, by which we lose His friendship and His grace, which loss is the death of the soul.\* On this account it is called *mortal*—that is, *deadly sin*.

\* *Anima amissa mors est corporis,  
Deus amissus mors est animae.*

The soul lost is the death of the body,  
God lost is the death of the soul.

—(St. Augustine, Serm. 28.)

Venial sin is either a slight infringement of the law, or it may be in some cases a great violation of the law, but rendered slight in the person who commits it, through his want of sufficient knowledge, deliberation, or freedom.

Venial sin is not a complete breaking of a commandment, but a tendency towards breaking it. It is not a downright turning of one's back against God, but a turning aside or slackening of our tendency to Him as the supreme object of our desires or last end. It is not abandoning God for a creature, but it is, in some degree, dallying with created objects, whilst still adhering to God. It is a sin which, though heinous in itself, does not so grievously offend God as mortal sin does.

Venial sin, although an offence against God, does not cause the forfeiture of God's friendship, nor the loss of justifying grace, as mortal sin does, but it diminishes God's love towards us, and checks the flow of His choicest gifts and actual graces. In short, it does not inflict, like mortal sin, death on the soul, but a wound, which, in those who are well disposed, is easily healed; it causes a stain and a guilt in the soul, of which we can *easily obtain pardon*; and therefore it is in that sense called *venial*, from the Latin *venia*, pardon.

From this simple statement of the difference between mortal and venial sin, it follows that we ought to be careful to avoid venial sin, because it is always an offence against God, but we ought to be much more careful to avoid with horror mortal sin, which *offends God grievously, causes death to the soul, and deserves everlasting punishment*.

Mortal sin is beyond comparison more dreadful than venial sin. No number, indeed, of venial sins can reach the malice and guilt of a mortal sin. All bodily

evils in the world are as nothing compared with the evil of mortal sin. Mortal sin is the greatest of evils. It is in itself so hideous and detestable, that even were there no hell to punish it, it ought to be shunned on account of its own innate foulness.

To give a clearer idea of this, I will touch upon some points which show the grievous malice of mortal sin, and the sad effects of it upon the soul.

The grievousness of an offence is increased by the dignity of the person offended, and by the claims which that person has upon our love and service.

Applying this principle, it follows that mortal sin, which is a grievous offence against God, who is infinitely exalted above the highest of His creatures, and whose claim to our love infinitely surpasses all other claims, is an offence incomparably greater than an offence against any creature, and implies an infinite malice.

Sin, moreover, is most opposed to God.

God is goodness itself.....	Sin is absence of all good.
„ essential order.....	„ thorough disorder.
„ the supreme good.....	„ utter evil and corruption.
„ essential beauty.....	„ monstrous deformity.
„ diffusive love.....	„ narrow, mean selfishness.
„ essential wisdom.....	„ blind madness.
„ justice and holiness.....	„ injustice and wickedness
„ everlasting life.....	„ everlasting death.
„ unfading glory.....	„ endless shame.

Hence, mortal sin is of necessity infinitely hateful to God, and He therefore punishes it everlastingly ; in other words, God exacts for sin a complete satisfaction. The love that God of necessity has for His own infinitely perfect Being is the reason and the measure of the hatred He has to sin.

Sin is a desertion, an abandonment of God : “ *Know*

*thou, and see that it is an evil and a bitter thing for thee to have left the Lord thy God.*" (Jeremias ii. 19.) And Moses says to the sinner: "*Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.*" (Deuteronomy xxxii. 18.)

Mortal sin is a horrible disorder. It is placing one's good in a created object, instead of fixing it in God, who is the ocean of all goodness, beauty, happiness, and glory.

Mortal sin is a dethroning of God from one's heart. It banishes God from the soul. Isaias says: "*Your iniquities have divided between you and your God*" (lix. 2).

It is an injustice, for by it man refuses to give to God what by many titles he owes to Him. Hence sin is often called in Holy Scripture *iniquity*, that is, injustice.

Mortal sin is an act of insubordination, a revolt, an open rebellion against God, who declares: "*Thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve.*" (Jeremias ii. 20.)

It is a base contempt of God, of His authority, majesty, and friendship. It is preferring the slavery of the devil to the glorious service of God. "*He that committeth sin,*" says St. John, "*is of the devil.*" (1 St. John iii. 8.)

It is a daring insult which man, who is "*dust and ashes,*" offers to a Being who is infinitely great, infinitely powerful, infinitely wise, infinitely good, and infinitely holy.

It is a black ingratitude of a man towards his greatest benefactor, his Creator and Redeemer, who has loaded him with natural and supernatural gifts. It dishonours the image of God in the soul, and casts it down in the mire of base passion and vice.

It is in reality preferring misery to bliss ; hell to heaven ; Satan to God. "*To whom have you likened me ?*" says the Lord (Isaias xlvi. 5) : to a base passion at which you blush, to a little pleasure that passed so quickly, to a little gold which has melted in your hands. "*Be astonished, O ye heavens, at this . . . For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.*" (Jeremias ii. 12, 13.)

By sin man outrages God in all His titles—he outrages Him as *Creator*, by revolting against His supreme dominion ; as *Legislator*, by violating His laws ; as *Redeemer*, by despising His grace ; as a *Friend*, by provoking His enmity ; as a *Father*, by resisting His loving authority ; as a *King*, by banishing Him from the possession of his heart.

By sin man outrages in a special manner each of the three Divine Persons—God the Father, the adopted sonship of whom he renounces ; God the Son, whom he hath "*trodden under foot*" (Heb. x. 29), and whom, according to St. Paul, he "*crucifies again*" (Heb. vi. 6), God the Holy Ghost, whom it is said in the Holy Scripture that he "*grieves,*" "*resists,*" and "*extinguishes*" (1 Thess. v. 19) in himself.

Let us now notice some of the *bad effects* that mortal sin produces in the soul.

Mortal sin causes a man to forfeit the friendship of God.

It turns God from a friend into an enemy.

It destroys the beauty of the soul, and covers it with a loathsome, deadly leprosy.

It so degrades and debases man as to lead him to seek happiness in muddy waters, to feed on husks fit only for the swine. "*How exceeding base art thou*

*become going the same ways over again !*" (Jeremias ii. 36.)

It renders man more grovelling than the brute animals. We read in the Psalms, "*Man when he was in honour, did not understand ; he is compared to senseless beasts, and is become like to them.*" (Psalm xlviii. 13.)

It leaves a hideous stain in the soul, deforms it, and makes it hateful in the sight of Heaven. It was one single mortal sin of thought which changed thousands of bright Angels into monstrous demons.

Mortal sin spreads bitterness, remorse, shame, disquietude and fear in the soul. It is a poison that tortures the conscience, and works destruction : "*By what things a man sinneth, by the same also he is tormented.*" (Wisdom xi. 17.)

By mortal sin man forfeits his right to his heavenly inheritance.

Mortal sin entirely extinguishes justifying grace in the soul.

It destroys the value of all acquired merits : "*All his justices which he had done shall not be remembered.*" (Ezechiel xviii. 24.)

It deprives the soul of all power of meriting. So long as any one remains in a state of mortal sin, all the good works he does are useless to obtain any reward in Heaven. St. Paul writes : "*If I have not charity, I am nothing.*" (1 Corinth. xiii. 2.)

It renders a man the slave of sin, and of his evil desires. (Romans vi. 16.) His passions tyrannise over him. "*Whosoever committeth sin is the servant of sin.*" (St. John viii. 34.)

By sin a man sells himself, and enslaves himself to the devil : "*He that committeth sin is of the devil.*" (1 St. John iii. 8.)

Mortal sin causes the death of the soul. "*All iniquity,*" says Ecclesiasticus, "*is like a two-edged sword*" (xxi. 4), with which a man attacks God, and at the same time kills his own soul. In the same Book of Ecclesiasticus we read, "*The teeth thereof,*" that is of sin, "*are the teeth of a lion killing the souls of men*" (xxi. 3.) And in St. James it is said: "*But sin when it is completed begetteth death*" (i. 15.)

Finally, mortal sin closes the gates of Heaven against us, and unless remitted before death, entails the dreadful punishment of "*everlasting fire, which was prepared for the devil and his angels.*" (St. Matt. xxv. 41.)

[Prayer.] *Through Thy great mercy, O God, and through the merits of Jesus Christ, forgive us our sins. From all sin, Lord Jesus, deliver us.*

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## CHAPTER XV.

### THE SACRAMENT OF PENANCE

Man, even though regenerated and justified, is still liable to fall into sin, on account of the depravity of his fallen nature, and also on account of the many temptations that surround him: therefore our loving Lord, in His infinite mercy, instituted another Sacrament for the forgiveness of sin committed after Baptism. This is the Sacrament of Penance, in which, by the absolution of the Priest, joined with the *contrition, confession, and satisfaction* of the penitent, the sins of the penitent are forgiven by God, though the application of the merits of Jesus Christ, and a grace is given him to help him to avoid sin in future.

*Contrition* is an interior grief, horror and detestation of sin committed, with the firm resolve never more to



relapse into our evil habits.\* Contrition thus includes in itself two acts: sorrow of the heart for sin committed, and the purpose of the will to avoid sin in future.

*Confession* is an express, contrite, but secret self-accusation, to a duly authorised Priest, of at least all grievous sins committed after baptism, of which he wishes to receive absolution, or of all the mortal sins committed since the last confession when absolution was received, as far as we can recall them to our memory.†

*Satisfaction* means doing the penance enjoined by the Priest in confession, repairing the scandal if any was given, and restoring the property and good name to our neighbour in case of his having been injured by us.

Almighty God certainly can, if it so pleases Him, depute a man to forgive sins in His Name. That He did depute certain men to forgive sins is plain from what our Blessed Lord said to His Apostles, and in the persons of the Apostles to their legitimate successors to the end of the world: "*Peace be to you. As the Father hath sent me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained.*" (St. John xx. 21-23.)

This divine commission to forgive sins in Christ's Name was always understood to mean what the words just quoted from St. John naturally and plainly signify; namely, that God has commissioned certain men to grant, and also withhold the forgiveness of sin in His name; and these words have thus been understood

\* See Council of Trent, Session xiv., chap. 4.

† See Method of Confession, Part II., No. 16 of this book.

from the time of the Apostles until now by the Catholic Church, and have thus been understood also by the separated Greek and other Oriental schismatical churches, in which the sacrament of Penance is also believed and practised.

It is of course always God who forgives when forgiveness is granted through the instrumentality or ministration of a Priest who acts as Minister of God. As in Holy Baptism, it is God who forgives, yet it is done through the medium of the minister who dispenses that sacrament of regeneration, for whether it be Paul or Cephas who baptizes, it is always *Jesus Christ* who baptizes; so in the sacrament of Penance, when the Priest forgives, it is God who forgives through His appointed authorised minister.

From the words of St. John, lately quoted, it is evident that the Priest has, by the commission of Christ, sometimes to *forgive*, and sometimes to *retain*, that is, to withhold forgiveness of sin; therefore it is necessary that the penitent sinner should make known to the Priest in Confession the state of his conscience, in order that the priest may give or withhold absolution with *knowledge* and *prudence*, and not grant or deny it unduly or at hazard, which Jesus Christ never intended.

The Priest, in fact, who is called upon to dispense the sacrament of Penance, to remit or to retain sin, has to decide whether the person who comes to him as a penitent is really guilty of sin or not,—whether, if guilty, the sin is grievous or is venial,—whether reparation to a neighbour is required or not;—he must see what instruction, admonition, advice, or penance he has to give him; he must form a well-grounded judgment whether the penitent has or has not the dispositions which render him fit to receive absolution.

In short. the Priest in the tribunal of penance is a

judge, and as such he must, as a rule, have full knowledge of the case upon which he has to pronounce judgment; and this knowledge he can only have from the confession of the penitent person.

That it is a good thing to confess our sins appears from the following passages of Holy Writ: "*He that hideth his sins shall not prosper; but he that shall confess, and forsake them, shall obtain mercy.*" (Proverbs xxviii. 13.) St. James writes: "*Confess, therefore, your sins one to another*" (v. 16.) If open confession is good for the soul, how much more advantageous is it to confess to a Priest who has deputed power from God to forgive our sins. We must bear the shame of showing our wounds and bruises, and festering sores, if we wish to be cured. To humble ourselves before the minister of God is some reparation for the evil we have done; that humiliation pleases God, and procures for us many great blessings.

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## CHAPTER XVI.

### THE HOLY EUCHARIST.

The Holy Eucharist is the true Body and Blood of Jesus Christ under the outward appearances of bread and wine.

This Sacrament surpasses in excellence all the other Sacraments, because under the *appearances* \* of bread and wine, and under *each* of these appearances, or species, that is to say, under the species of bread and under the species of wine, this most Blessed Sacrament contains *truly, really, and substantially*, though not

\* Those qualities which are outwardly noticed by the senses, as colour, taste, or shape, are also called *species* and *accidents*.

perceptibly to our senses, nor with their natural accidents, the Body and Blood of our Lord Jesus Christ, together with His Soul and Divinity, which can never be separated from His Body and Blood.

Our Saviour said: "*My flesh is meat indeed; and my blood is drink indeed.*" (St. John vi. 56.) And when He instituted this Sacrament He said: "*This is my body which is GIVEN for you. Do this for a commemoration of me.*" "*This is the chalice, the new testament in my blood which shall be shed for you.*" (St. Luke xxii. 19, 20.)

The words: "*Do this in commemoration of me,*" should not be taken as though at variance with the real presence of our Lord in this Blessed Sacrament. At a banquet in commemoration of a battle, the presence of the victor does not render the commemoration impossible, but the more striking. It may also be said that the presence of Jesus Christ in this most Holy Sacrament renders the commemoration of His death more vivid.

The change or passing of one *substance* into another is called *Transubstantiation*. The co-existence of one substance, together with, or mingled with, another substance is called *Consubstantiation*.

To understand the word *Transubstantiation*, it is well to remark that in all bodies there are two things to be noted; 1st, the *outward qualities*, such as taste, smell, shape, colour; and 2nd, the *matter* or *substance*, wholly imperceptible to our senses, on which these qualities rest. The sensible qualities are objects of knowledge which we can acquire by the testimony of the senses; but we cannot form any exact notion of the nature or elementary structure of the inward substance. We know for certain that in each body there must be the substance, or that underlying thing upon

which the accidents rests, and that the substance is the essential part in a body : but of the nature of *substance* itself we have only a very imperfect knowledge.

When a change in the *substance* of anything takes place in which thing all the outward appearances remain as they were before, but only the inward *imperceptible substance* is entirely changed, this is called Transubstantiation. Transubstantiation, therefore, is the entire change of the inward imperceptible substance, while all the outward appearances of that substance remain as they were before, unchanged.

The Catholic Church teaches that before consecration what on the altar appears to be bread and wine is simply bread and wine, and that after the consecration of that bread and of that wine that which still appears to be bread and wine is no longer bread and wine, but the Body and Blood of Jesus Christ. Something remains, namely, the outward qualities or *species* of bread and of wine ; and something is changed, namely, the inward invisible *substance* of that bread and of that wine into the Body and Blood of Christ ; this inward change or conversion is what is called *Transubstantiation*.

Catholics believe that in the Holy Eucharist Transubstantiation, or a change of *substance*, and not consubstantiation, or co-existence of two *substances*, takes place, for the simple reason that our Saviour, at the Last Supper, did not say : ' IN this ' OR ' WITH this is My Body,' ' IN this,' or ' WITH this is My Blood ;' but He said : " *THIS is My Body,*" " *THIS is My Blood,*" which words, in their natural meaning, imply a *change of substance* ; for, if what Jesus held in His hands was truly His Body and His Blood, it must have ceased to be the *substance* of bread and of wine.

And this is still more apparent from the New Testa-

ment as written in the Syro-Chaldaic, Greek, and Latin languages, in which the word *this*, in the expression, "*This is My Body*," is *neuter*, and cannot be referred to *bread*, which in those languages is of *masculine* gender, so that, according to the force of these languages, the only plain meaning is—this thing which I hold in My hand is my Body.

If we were to interpret these expressions to mean—This *bread* is my Body—This *wine* is my Blood—there would be a downright contradiction, because bread is one substance and the Body of Christ is another, wine is one substance and the Blood of Christ is another substance; and if we were to stretch those expressions to mean—In this bread there is My Body—In this wine there is My Blood—it would be doing a grave violence to the text.

To believe in Transubstantiation, therefore, is in plain words to believe the assertion of Christ without hesitation or demur, without seeking for an escape, and without a doubt. To Christ asserting: "*This is My Body*," "*This is my Blood*," it is to answer with simplicity of faith: 'Yes, Lord, I believe what Thou sayest; *It is Thy Body, it is Thy Blood.*' To explain away these two expressions by flying to a figurative meaning, is to admit that the literal sense is plainly in favour of the interpretation followed by Catholics in all ages.

Transubstantiation takes place when the words of consecration, "*This is my Body*," "*This is my Blood*," used and ordered by Christ, are pronounced over the elements of bread and wine in the Holy Sacrifice of the Mass by a Priest, rightly ordained. As Jesus Christ, the Son of God made Man, when visible on earth could and should be adored, though His Divinity was under the veil of His humanity, so He can and

should be adored in the Holy Eucharist though His Divinity and Humanity are under the veil or accidents of bread and wine.

All persons who are capable of being instructed in this holy mystery, are bound by the command of Christ to receive this adorable Sacrament ; and the Catholic Church, which allows to the faithful, and even recommends, the daily reception of the Blessed Eucharist, commands the reception of It, "at least once a year" at Easter time.

This solemn precept is based on the words of Jesus Christ: "*Amen, amen, I say unto you ; Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you.*" (St. John vi. 54.)

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## CHAPTER XVII.

### THE HOLY SACRIFICE OF THE MASS

Sacrifice is the highest act of Religion, because other acts with which we worship God may also be used, though in a limited sense, in honouring the Angels, the Saints, Kings, and other high personages, while sacrifice is so exclusively due to God, that it can only be offered to Him ; for the natural end of sacrifice is to show, by the destruction of or notable change in the Victim, the sovereign dominion over creation which belongs to God alone.

From the beginning of the world the servants of God were accustomed to offer sacrifice to the Most High God. And in all ancient religions, true or false, this worship of sacrifice was always looked upon as the most solemn act of religion.

It was therefore proper, that as in the law of nature,



and in the Mosaic law, there were sacrifices instituted by the Almighty, there should also be in the Law of grace a continual sacrifice whereby to worship God in a manner worthy of Him, besides the One Sacrifice offered by our Lord Jesus Christ on Mount Calvary.

As the sacrifices with shedding of blood of the Old Law were figures of the sacrifice offered by Christ on Calvary with the shedding of His most Precious Blood ; so those sacrifices of the Old Law that were without the shedding of blood were types of another sacrifice in the New Law, which also was to be without blood-shedding.

The prophet Malachias foretold in plain words this daily sacrifice of the New Law when he said : "*For from the rising of the sun, even to the going down, my name is great among the Gentiles : and in every place there is sacrifice, and there is offered to my name a clean oblation : for my name is great among the Gentiles, saith the Lord of hosts.*" (Malachias i. 11.)

What it was reasonable we should have, what was foreshadowed by the figures of the Old Testament, and, moreover, what was even foretold, our Lord Jesus Christ accomplished at the Last Supper. For the Holy Eucharist which He then instituted is not only a sacrament but also a true sacrifice offered up then by the same Jesus Christ to His Eternal Father, and offered also by Himself daily through the ministry of the Priest whenever the Priest celebrates Holy Mass at the Altar : the faithful who are present uniting in the Oblation.

The Holy Sacrifice of the Mass is a commemorative sacrifice, {regarded as a true sacrifice by the Apostles and their Successors, and by the whole Catholic Church in all centuries. It is still so regarded even by all ancient schismatical churches, who separated them-

selves from the Catholic Church between the fifth and ninth century, and who have, up to the present, preserved among them the Sacrifice of the Mass as an institution of Christ.

To complete a commemorative sacrifice, the *actual* putting to death of the victim is not necessary, but only the real presence of the victim, accompanied by a mystical death, or by such a notable change in the thing offered, as may *represent* death.

Jesus Christ "*dieth now no more*" (Romans vi. 9), and yet He offers Himself to His Eternal Father as one dead, though alive, "*a Lamb standing as it were slain*" (Apocalypse [or Revelation] v. 6), showing continually to God the Father His five most precious wounds, the marks of His Immolation on Calvary. In like manner His having died once, never to die again, does not prevent Jesus Christ from being offered a true Victim in the Holy Sacrifice of the Mass as an Immolation with only a mystical death.

Some of the sacrifices of the Old Law were of this kind, as, for example, the typical sacrifice of Isaac by Abraham; and in the offering of the sparrows. Of these we read in the Book of Leviticus (xiv. 6): "*The other (sparrow) that is alive he (the priest) shall dip with the cedar-wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated;*"—"he shall let go the living sparrow." Another instance is the "*Emissary-goat*" (or *scape-goat*), "*he shall present ALIVE before the Lord, that he may pour out prayers upon him, and let him go into the wilderness.*" (Leviticus xvi. 10.)

Moreover, there are sacrifices of lifeless things, which serve to support animal life, in which therefore actual death is not possible. Such were *the loaves* of proposition or shew-bread, called in Leviticus (xxiv. 9.)

"most holy of the sacrifices of the Lord by a perpetual right." Such likewise were the sacrifices described in the 2nd chapter of Leviticus in verses 2, 9, 16, where it is ordered that a handful of the flour offered by the people should be offered by the Priest in sacrifice upon the *Altar*, and there burned by the *Priest Aaron or his sons*.

This sort of *sacrifice* was regarded by the Jews as a *true sacrifice*, called *Mincha*, which word is translated by the Seventy interpreters (in the old Greek version called the Septuagint), and by the Latin Vulgate simply *Sacrifice*.

Now it is clear that in this kind of sacrifice neither an actual nor even a mystical death took place, but only a very notable *change*, which is enough for the nature of a sacrifice.

In the Holy Eucharist, the Victim, namely, Jesus Christ, is truly present, therefore He can be offered up, and He is truly offered up, as an Oblation to His Eternal Father; and although the death of the victim does not occur in *reality*, yet it takes place *mystically*; the Body of Christ being made present, as though separated from the Blood, since by the power of the consecrating words, first, the Body of Christ is caused to be present under the *species* (or what appears to the senses) of bread, and then His Blood is caused to be present under the *species* of wine. This *mystical death*, by *seeming* separation of the Blood from Christ's Body, joined with the true *offering* of Jesus Christ, who is truly present, living and entire under each *species*, can and does constitute a real sacrifice commemorative of that of the Cross.

This twofold consecration is by *Christ's institution* so essential for the sacrificial Act, that if there were *only* a consecration of the bread, or *only* a consecration of the

wine, our Lord would be present, but not as a *Sacrifice*, because in these cases the mystical immolation would not be complete.

Jesus Christ is called by the Royal Psalmist, "*A Priest for ever according to the order of Melchisedech*" (Psalm cix. 4), because the sacrifice which Melchisedech offered as "*the Priest of the most High God*" (Genesis xiv. 18), was that of bread and wine, which was not a direct figure of the sacrifice offered up on Calvary with *spilling of blood*, but of the sacrifice of the Mass, which is offered under the species of *bread and wine*, without the *shedding of blood*, and offered *for ever*; "*the clean oblation*" spoken of by the Prophet Malachias (i. 11).

It seems plain that it is also in reference to the sacrifice of the Mass that mention is made by St. Paul of an *Altar* as belonging to the Christian Dispensation; an *Altar* always denoting a *Sacrifice* (Hebrews xiii. 10).

The Holy Sacrifice of the Mass does not differ *in its essence* from the sacrifice offered up upon Mount Calvary. As we find on Calvary and in the Mass the same identical Victim, and the same principal Offerer Jesus Christ, the two sacrifices are *essentially* the same. The two sacrifices only differ in *non-essentials*, because only the manner of offering is different. One was offered by Christ personally, the other is offered by Him through His ministers. That was offered with real suffering, real shedding of blood and real death of the Victim; this with only a mystical suffering, a mystical shedding of blood, and a mystical death of the same Victim. Therefore the Priest, at the time of the consecration, does not say: "*This is the Body of Christ*," but acting in the person of Christ, says: "*This is my Body*," according to the Divine command: "*Do THIS*,"

or as these words might be rendered, OFFER UP THIS. It is on account of this Sacrifice offered daily on our Altars by Christ that our Lord is called "*A Priest for ever, according to the order of Melchisedech.*" (Psalm cix. 4; Hebrews vii. 17.)

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## CHAPTER XVIII.

### THE HOLY SACRIFICE OF THE MASS SERVES TO APPLY CHRIST'S REDEMPTION TO MEN.

St. Paul affirms that Christ offered Himself only *once*, meaning by *suffering, blood-shedding, and death*; as he compares Christ's oblation to the oblations of animal victims of the Old Law which were made by a real destruction of their animal life.

There is nothing in the Mass which is opposed to this teaching of St. Paul. So far from it, the Mass is a perpetual witness to the fact of that single death in blood; it is one of the most striking attestations we can make that Christ died for the world; there cannot be a more conspicuous witness to the *one death of the one Victim* than the Holy Sacrifice of the Mass; that august Act, which, instituted by Christ Himself, *shows forth the Lord's death till He come*, that death, without which the Mass would have neither a meaning nor even an existence.

What is, then, the chief purpose of the Mass? The chief purpose of the Holy Sacrifice of the Mass is to apply *practically* to our souls individually those merits and graces which the sacrifice of the Cross had already gathered and prepared for all mankind; it is a channel or secondary fountain of the effects of Redemption, not the original source; not adding value or merit to the

Sacrifice of Christ offered once for all on Calvary. It is not a sacrifice totally distinct from, and independent of, that of the Cross, like the different victims and sacrifices of the Old Law were independent of, and additional to, each other; but it is a renewal and repetition of the 'once offered' oblation, by being a renewed sacrificial presentation of the same Victim in another and unbloody manner through the ministry of the Priest. It is renewed and repeated that we may have an opportunity of practically joining in that Sacrifice; repeated not for the sake of redeeming mankind afresh, or of adding to the merits of the Redemption, but to apply Christ's satisfaction and merits gained on Calvary, to the Church in general, and to each soul in particular.

The following illustration will perhaps assist in making this more plain.

If some one had defrauded the State, and a rich man should offer to pay the amount stolen on condition that the guilty person should be forgiven; should the State accept the terms, on the understanding that the guilty person should first make a special application to the State, signed by the rich man and by himself, no one would call this second requirement a lessening of the value of the first. It seems easy to conceive that this second demand is neither unreasonable, nor unjust, nor disparaging to the former; and why? Because it is based on the same agreement and presupposes it; it is only something required for properly carrying out the transaction in its details; a condition reasonably exacted in order to have the promised forgiveness in an orderly and profitable manner, and not with the intention of adding to the sum already laid down.

Thus the sacrifice of the Mass cannot be considered to detract from the sacrifice offered up "*once for all*"



on Calvary, because the sacrifice of the Mass rests upon it, derives all its value from it, and presupposes it; and yet the Mass is a true sacrifice, because *Jesus Christ is truly offered up*, though in another form; and offered, not in the sense of adding new merits, as if wanting to the first, but because it is a means appointed by the Eternal Father and the Incarnate Son, for *applying* the merits of the one bloody Sacrifice to the whole Church in general, and to each soul in particular.

To illustrate the same thing by another example, we may suppose that in a certain empire an orator, by a prodigy of eloquence, had obtained from the emperor the freedom of a certain province, on the condition, however, that such freedom should be granted only to those inhabitants who were present at the recital, before appointed persons, of that oration by a deputy of the said orator. It is clear that this condition, far from lessening the value of the original oration, would only tend to increase the honour of the orator and the value of his oration, by causing each inhabitant of that province to appreciate it more fully, and feel more deeply indebted to that orator.

The same may be said of the Holy Sacrifice of the Mass, for it gives an opportunity to each of us in particular:

1st, To join our Lord, and the Priest in offering the Divine Victim of Calvary, present on our altars to the Eternal Father;

2ndly, To feel more deeply indebted to Jesus Christ by commemorating with a deep sense of gratitude and love the great sacrifice of Calvary;

3rdly, To reap the fruit of that great Sacrifice by having it practically and personally applied to us. All these benefits, as is evident, redound entirely to the



greater honour of Christ and of His great sacrifice on Mount Calvary.

The Mass no more detracts from Christ's Passion and Death, than did the offering which Christ Himself made at His first entering into the world, or at His Presentation in the Temple, or at His Last Supper, or than Baptism or any other sacrament does; for by all of them Christ applies to us the merits of His Passion and Death.

In fact, Holy Mass is but one of the means left by our Saviour for applying His merits to man. He Himself instituted Holy Mass when He gave the command to His Apostles: "*Do this for a commemoration of me.*" (St. Luke xxii. 19.)\*

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## CHAPTER XIX.

### CEREMONIES AND RITUAL OF THE CATHOLIC CHURCH.

In the administration of the Sacraments and in the celebration of the Mass and other sacred services, the Church makes use of ceremonies; that is, she employs certain forms and rites for the purpose of administering the things of God in a becoming and dignified manner, and proper to impress the faithful with sentiments of faith and piety befitting the occasion.

Ceremonies do not form an essential part of the institution of Christ, most of them having been added by the Church in the time of the Apostles or in subsequent ages. Consequently they may, by the same authority, be changed or omitted (as in fact in cases of necessity they are omitted), without affecting the vali-

\* See Part II., No. 15, A METHOD of Hearing Mass.

dity of the sacraments. But as they are prescribed by the Church acting under the guidance of the Holy Spirit, in order the better to show forth the dignity and the effects of the sacraments, and to dispose us to receive them in a more devout manner, it would be wrong to omit them, except in cases of necessity.

That it is proper and dutiful, and therefore important, that Divine service and the administration of the sacraments should be accompanied by ceremonies, may be gathered from the fact that not only the Latin Church, but also all the ancient Churches of the East, abound in ceremonies from a very remote period, and many of them traceable to Apostolic times. Thus we see that the Greek, Armenian, Chaldean, Syro-Chaldean, Coptic, and Eutychian Churches in the East have at all times used ceremonies as well as the Roman Catholic Church. Long experience testifies to the good effect which the use of ceremonies produces on the people.

If solemn ceremonies were not used in the celebration of the Mass, Catholic belief in the real presence of Christ upon our altars would not be fitly expressed. If the faithful saw the altar stripped of ornaments, and the officiating priests without distinctive vestments, not bending the knee, and not giving any outward token of worship before the consecrated elements, their Catholic instinct would be shocked. On the other hand, when they see the great pains taken and the great cost often incurred for the becoming adornment of the house of God, for making the Altar, the Tabernacle, and the Throne gleam with rich ornaments; when they see that the priests and their assistants are robed with distinctive emblematic vestments, and especially when they see them bend their knees in humble adoration before the consecrated Host and the consecrated Chalice, their faith and devotion are strengthened, and the practical

lesson they receive is likely to do them more good than any sermon on the subject.

What we have said of the ceremonies of the Mass may be applied in due proportion also to those ceremonies used in the administration of the sacraments, and in all the services of the Church.

It is objected that there is danger that ceremonies may lead to mere *formality*; but I venture to say that the ceremonies used by the Catholic Church, especially those used in the Holy Sacrifice of the Mass, far from leading people to *formality*, draw them on to greater *spirituality* and fervour.

Let us consider these externals, first, with regard to the officiating Priest, and afterwards with respect to the people.

The Mass ordinarily consists of the following things:—The 42nd Psalm, beginning "*Judica me, Deus*" (Judge me, O God)—the *Confiteor*—the *Introit*, or entrance prayer—the "*Kyrie eleison*" (Lord, have mercy)—"*Christe eleison*" (Christ, have mercy), repeated nine times—the "*Gloria in excelsis*" (Glory to God in the highest)—the *Collect*—the *Epistle* for the day—the prayer "*Munda cor meum*" (Cleanse my heart, O God)—the *Gospel* for the day—the *Nicene Creed*—the *Offertory*—part of the 25th Psalm, beginning at the verse "*Lavabo*"—(that is, "I will wash")—*Oblation* prayer—the prayer called *Secret*—the *Preface*—the *Sanctus*, or Holy, Holy, Holy,—the *Canon*, or prayers according to solemn unvarying *rule*—Consecration of the Host—Consecration of the wine—prayers after Consecration—the Lord's Prayer—*Agnus Dei* (Lamb of God)—three prayers before Communion—Communion of the Priest—prayers after Communion—the blessing of the people—the last Gospel, most frequently from the first chapter of St. John (*In*

*the beginning was the Word.*) (See Method of hearing Mass, Part II., No. 15.)

Now it appears that all this is thoroughly spiritual, and without any ceremonial formality, especially when we consider that the greatest part of this is said or done by the Priest in secret, that is, in a low tone of voice.

What is less important in the Mass, and what may strictly be called ceremonial, consists in the Priest changing his position; in his reverently bowing the head and kneeling: in kissing the altar and paten (or silver plate on which the host is placed); in joining or in raising his hands; in looking up towards heaven, or to the crucifix on the altar; in making repeatedly the sign of the Cross; and in turning towards the people when addressing them, as when he says "*Dominus vobiscum*" (The Lord be with you), and "*Orate, fratres*" (Brethren, pray).

But men are struck at the reflection that many of these things Jesus did, and that, therefore, they cannot be called valueless formalities, unless indeed we were to say that the Priest does these things without the proper interior spirit, which would be an accusation our Lord forbids us to make under pain of sin: "*Judge not, that you may not be judged.*" (St. Matt. vii. 1.)

If we consider, now, the Mass with regard to the people present who assist at Mass, the more ground is there to convince us that no tendency to mere formality exists in the Mass, but that everything in it leads rather to spirituality.

In the Mass there is no set form of prayers required to be repeated after the Priest in a formal way by the people, as is constantly done in Protestant Churches and Chapels, but the people are left free to follow the

Mass in spirit, either meditating on the Passion of our Lord, or making some acts of repentance, love, praise, adoration, and like acts of devotion ; or reciting some prayers, each in his own way, in keeping with each one's capacity, needs, and desires ; or following the Mass according to the direction of the book of devotion which each worshipper may have chosen for his own use.

The different ceremonies, far from leading the pious worshipper to mere formality, serve to arouse and keep alive attention and devotion.

When in the beginning of the Mass the Priest bends his body and strikes his breast thrice saying the *Confiteor* or Confession, this calls the devout Catholic to make acts of contrition for his sins. The intoning of the *Gloria in excelsis* raises his soul to glorify God. The chanting of the *Gospel* and *Creed* makes him stand up for the faith. The singing of the "*Sanctus*" invites him to join the choirs of the Angels in praising the sanctity of God. The uplifting of the Host and of the Chalice, and the repeated genuflections of the Priest, draw him to worship God on his knees ; and so we may say of the rest. Every act tends to keep up the attention, the devotion, and the fervour of pious persons attending Mass.

The ceremonies, therefore, of the Mass, far from inducing formality, are a good and powerful preservative against it.

But perhaps some may say: What need is there for holy water, for lighted candles in day-time, and for such costly vestments? Why so many changes of position, so much kneeling and standing? Why so much singing and playing of the organ and of other instruments? Why make so often the sign of the Cross? Why use incense?

I will endeavour to reply briefly to all these questions.

With regard to *holy water*, the use of it is not commanded, but piously recommended to the laity. If St. John the Baptist, in his baptism of penance, and our Lord in His Baptism of regeneration, have made use of the element of water to signify the purification of the soul, surely we cannot make objection if the Church at the threshold of the House of God and in other circumstances makes use of the same element to remind the people that they must follow after purity of soul by repentance if they would that their prayers should be answered by God.

The use of *holy water* is very ancient. St. Justin the Martyr, who lived in the second century, says in the second book of his Apology, that every Sunday in their assemblies the faithful were sprinkled with holy water.

As to *lighted candles* in the day-time, I would say that they are used chiefly as seemly emblematic ornament; and as such need not serve any other purpose. A lighted candle is an ornament most suited for the Altar, 1st, because exceedingly primitive and purely ecclesiastical, which many other ornaments are not; 2dly, because the light, the burning and self-consuming of the candle, can be taken as a beautiful emblem of our faith, which must be lively; of our charity, which must be burning and diffusive; of our devotion, which, like that of Mary Magdalen, must not spare sacrifices.

As to *rich vestments*, holy Church is glad to use them, when convenient, in holy functions, because it redounds to the honour of God. If it is considered dutiful and honourable towards a prince that people should appear at his court in their best distinctive robes and ornaments, surely it cannot but be right that priests,



the ambassadors and ministers of God, should in public functions appear before the altars of God in His sanctuary with their rich distinctive emblematic vestments. This was prescribed by God in the Old Law, though the Priests then made offerings of no great intrinsic value, but only figurative ones. There is still more reason for the use of them now that the Lamb of God prefigured by them is personally and corporally present. All the Oriental Churches make use of rich vestments and abound in ceremonies.

As to *bowing down the body*, and *bending the knee*, in sign of reverence, the Patriarchs and the Prophets, and even Jesus Christ Himself on earth also did the same repeatedly, and this St. John saw in a vision done by the twenty-four elders worshipping in heaven.

As to *music and singing*, it is what the Prophet David repeatedly recommends (see Psalms xcvi. and cl.). And why shall we not make music as well as other things serve to the praises of God? Music, when good and properly adapted, gives expression, grandeur, and solemnity to our sacred services, and to the offering of our praises to God. If sometimes it has not this effect upon some persons the cause is probably due to early prejudice or perhaps to the defect or absence of the musical sense; or it may be that the music is not well adapted to the words and to the religious feelings the subject should inspire; or, lastly, when the people do not attentively or intelligently follow the words and their respective musical expression.

As to the *sign of the Cross* (see Chap. XXXIV.), the Church makes frequent use of it, especially during the Mass, because it is the sign of our Redemption.

We cannot be reminded too often that we must be meek and patient and ready to suffer, because we profess to be followers of the Cross, that is, of our crucified



Saviour. The Cross is a memorial of the sufferings and death of Christ. It speaks to us strongly of the malice and terrible consequences of sin, and of the immense love of God towards us.

The primitive Christians, as Tertullian and other ancient writers testify, were accustomed to make the sign of the Cross very often during the day.

Since, in this age, Christians make this sign less often, let us use it willingly, and rejoice to see it still frequently used, at least by the Priests in their priestly ministrations, to teach us not to be ashamed of the Cross of Christ, but to glory in it, as St. Paul gave us the example : "*But God forbid that I should glory, save in the cross of our Lord Jesus Christ.*" (Galatians vi. 14).

As to *incense*, it is a thing which the common sense of man has reserved to do honour to God with. Hence the wise Kings offered incense to the Child Jesus to honour His Divinity. In Leviticus (ii. 1) it was commanded that incense should be placed on the sacrifice called *mincha*. There was in the Temple of Solomon a special altar, called the altar of incense, upon which, every day at a certain hour, incense was offered to God. (St. Luke i. 9-11.) Incense is a symbol of charity and of prayer. Holy David says : "*Let my prayer be directed as incense in Thy sight*" (Psalm cxl. 2); and St. John saw the four and twenty ancients and the angels offering up to God "*golden vials full of odours (incense), which are the prayers of saints.*" (Apocalypse or Revelation v. 8.) Again in Chapter viii. 3, he says : "*And another Angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.*"

Incense may also be taken to mean the fragrance of

virtue, as also the inferior honour given to things which relate to God. In this sense the altar, the crucifix, the missal, the Priest, the assisting ministers, and the faithful themselves, are also incensed.

Some may object : How is all this consistent with those words of our Lord to the Samaritan woman, "*But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth*" ? (St. John iv. 23.)

I answer that external worship, if accompanied by inward spirit, is justly said to be worship "*in spirit.*" Besides, worship "*in truth*" requires external worship, for a man who refuses also externally with his body to adore God who is the Creator, Preserver, and Benefactor of his body as well as of his soul, could not be called a "*true adorer.*" The very words "*adorer,*" and "*adore,*" imply outward action of the body.

When a ceremony—for example, kneeling, or striking the breast—is done not as a mere matter of form, but as accompanied by, or as an expression of, the mind and heart, then it is a ceremony done in spirit and in truth, because it is then dictated by the spirit ; it is an effect of the spirit, it is an outward expression of the spirit ; and therefore it is a worship in spirit and in truth ; the outward expression then corresponds to the inward feelings, and is a real worship and not a merely formal or an empty material action of the body.

When our Saviour in the Garden of Gethsemani prostrated Himself with His face to the ground before His Eternal Father, He was truly adoring in spirit ; and so likewise when He attended the sacrifices and other holy functions in the Temple.

We must not suppose that our Saviour's words to the Samaritan woman imply any slight of the Jewish rite as

though only a formal, material worship. Can we suppose that the Patriarchs, that David, other Prophets, and all just men of the Old Law, were not adorers in spirit? Christ compares the new adorers with the Jews as they were then for the most part, not as they ought to have been, according to the spirit of the law. God has expressed strongly in *Isaias* (i. 11) and other places how in the Old Law He hated mere externals, and even prayer itself done without spirit and with a heart attached to sin. Therefore Christ by His words to the Samaritan woman would show that the true adorers of the New Law, who possess not mere emblems and figures, as the Jews did, but enjoy the advantage of having realities, will also be more careful to worship with a purer heart and with a purer intention, with better will, and more attention and spirit than the generality of the Jews did then.

Thus Catholic prayer-books are full of beautiful prayers suited to accompany every act of worship performed by the Priest at the altar; and nothing is more recommended in Catholic theology, sermons, catechisms, and books of devotion, than the necessity of assisting at Mass and other holy services with a heart detached from sin, and with attention and fervour.

If then, outward demonstrations of veneration, faith, love, and zeal, when dictated by the inward spirit, are spirit and truth, it is all the better if a ritual should abound with externals, provided they are accompanied by the inward devotion of the spirit.

Some Protestant might here perhaps observe: What you say may be right, but this Catholic system of ceremonies puzzles me; I think that I should hardly feel myself at home in it.

I would answer—It is not astonishing, my friend, that the Catholic system of worship should somewhat puzzle

you as a Protestant. This system is new to you, and not very easily understood, and perhaps your mind has been prejudiced against it from childhood. But it would be unreasonable, on that account, for you to turn your back upon it discouraged. Would you act in this manner if a good business, in which you were very much interested, were offered to you, and which at first you might find a little difficult to understand or conduct? Surely you would not act so, especially if you saw engaged in it happy little children well up to the work and quite at their ease. So if the Catholic worship appears at first sight somewhat strange or perplexing, be not disheartened; a little good-will, a little instruction, a little explanation, a little study, and above all a little practice, will enable you to overcome every difficulty, and you will soon find yourself also quite at home in it and enjoy it too, almost as much as Catholics themselves.

Look at the Catholic children; they find it quite easy to follow the Mass, and Benediction; they understand well what seems so difficult to you; and you can easily understand it too, if, taking the advice of our Lord, you only condescend to be as they are, and allow yourself to be taught as they do.

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## CHAPTER XX.

### BENEDICTION OF THE BLESSED SACRAMENT.

The Real Presence of Jesus Christ in the Blessed Sacrament by transubstantiation implies that Jesus Christ is present there so long as the *species* (accidental qualities which fall under the senses) of the bread or of the wine remain unaltered. And therefore the

Blessed Sacrament, that is to say, *Jesus Christ* there present in the Blessed Sacrament, can and ought to be adored by the faithful.

This is what the Catholic Church teaches, and she provides that in most churches, consecrated ‘particles,’ that is the Blessed Sacrament, be kept permanently (generally in the Tabernacle on the Altar): 1st, That It may be ready at any time to be administered to sick and dying persons; for, as the consecration of the Blessed Sacrament can only take place during Mass, which is celebrated only once a day by each Priest, and only in the morning, if the Blessed Sacrament were not reserved, it might occur that some Christians would die without the great advantage of receiving this Sacrament, which, when administered to those supposed to be in danger of death, is called *Viaticum*, or *food for the journey*; 2dly, In order to afford to the faithful the great consolation of *having Jesus Christ* always in the midst of them in the Tabernacle on the Altar, to receive their visits, adoration, and prayers, and to dispense His graces.

Thus is literally fulfilled the prophecy of *Isaias* that the Saviour was to be, and to be called, *Emmanuel*, that is, *God with us* (vii. 14). And also the promise of *Jesus Christ* Himself that He would not leave us orphans.

The Churches where the Blessed Sacrament is reserved, as is the case in all Catholic parish churches and in those of religious Orders, are often open—some the whole day long, others some hours—morning and evening. Then the faithful can through the day visit the Blessed Sacrament, and pass some precious minutes in silent supplication before God, and in adoration of their Lord and Saviour *Jesus Christ*.

But to kings of this world we are not satisfied to

offer our homage in private, we also like occasionally to make a public demonstration of our loyalty and attachment to them. So besides this private and silent devotion of the faithful, the Church has provided special solemn rites to show forth our faith, giving us the opportunity of pouring out the innermost love of our hearts, and of expressing publicly our devotion towards our Lord God and King present in the Blessed Sacrament.

This she does by public processions, by the Quarant'ore, or '*Forty hours' Exposition of the Blessed Sacrament*,' specially during Lent, and more frequently by the simple Rite called Benediction.

Benediction, as a rule, takes place in the afternoon or evening ; less solemnly on week-days, more solemnly on Sundays and Festivals.

When the hour to give Benediction is come, all, or the greater part of the wax candles about the altar are lighted. This may seem strange to those who are not acquainted with the Catholic belief in the real presence of our Lord Jesus Christ in the Blessed Sacrament. If Jesus Christ were not present, this display of wax candles might justly be looked upon as a mere show, a mere waste, and a profusion of lights to no purpose ; but it will not appear so to those who enter into the spirit of the Catholic belief in the real presence of Jesus Christ in the Blessed Sacrament. Surely what we do for our God and King, who is there really present, can never be too much. And as lighted candles and beautiful flowers are the most seemly ornaments for the altar during divine worship, the faithful gladly bear the expense, not heeding those who may say—" *Why this waste ?* "

When the altar is made ready and everything prepared, the officiating priest, in his vestments, accom-



panied, if convenient, by other priests, and preceded by servers and the censer-bearer in their surplices, comes to the altar, at the foot of which all kneel. One of the priests takes the Blessed Sacrament (or consecrated Host) out of the Tabernacle and reverently places It within the round crystal frame in the centre of the 'monstrance' which is made of gold or silver, finely wrought and often adorned with precious stones ; and he thus exposes it on an elevated throne above the middle of the Altar, when the hymn beginning "*O Salutaris Hostia*"—"O Saving Host,"—is sung by the choir and people.

The clergy then profoundly adore the Blessed Sacrament, and the officiating priest rising puts three times a small spoonful of incense (that is, sweet-smelling aromatic gum) into the burning censer or 'thurible' and waving it thrice before the consecrated Host offers the ascending fragrance to God ; as we read in the Apocalypse (or Revelation), the angels were seen to do in heaven.

The liturgical Latin hymn, "*O Salutaris Hostia*," ("O Saving Host") being sung, it is generally followed by the Litany of the Blessed Virgin, commonly called of Loreto, commencing with invocations to each Person of the Holy Trinity, and then is sung the "*Tantum ergo Sacramentum*," which hymn is never omitted : followed by a prayer said by the officiating Priest standing.

After the second offering of incense, a rich silk veil is placed upon the shoulders of the officiating priest, who then ascends the altar-steps, takes in his hands with the veil the monstrance which contains the Blessed Sacrament, previously taken down from the throne, and turning to the people, makes with It the sign of the cross over them, and thus blesses the faithful with the Most Holy.



This is done in silence, except that a small bell, and sometimes the tower bell of the Church, is sounded, to call the attention not only of those who are in the Church, but also of those who are detained at home, that they all may prepare themselves kneeling to receive the blessing of God. Then the Blessed Sacrament is replaced in the Tabernacle, whilst the 116th Psalm, "*Laudate Dominum omnes gentes*"—"O praise the Lord, all ye nations," is sung, and some concluding prayers are recited.

After another profound adoration by the clergy, the Tabernacle is locked. The priests and servers then rise, make a genuflection, and return in order to the sacristy.

This is a most impressive rite, naturally connected with Catholic belief in the real presence. "Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man, not a Catholic, is moved, on seeing it, to say: 'Oh, that I did but believe it!' when he sees the Priest take up the Fount of Mercy, and the people bent low in adoration! It is one of the most beautiful, natural, and soothing actions of the Church."\*

*Pious Ejaculation.* } Blessed and praised every moment be the  
                                  } most holy and most divine Sacrament.

#### HYMNS AND PRAYERS COMMONLY SAID AT THE EXPOSITION AND BENEDICTION OF THE MOST HOLY SACRAMENT.

*When the Priest opens the Tabernacle and incenses the Blessed Sacrament, is sung the Hymn,*

\* Cardinal Newman, *Present Position of Catholics in England*, ed. 4, p. 256.

O Salutaris Hostia,  
Quae coeli pandis ostium ;  
Bella premunt hostilia,  
Da robur, fer auxilium.

Uni Trinoque Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria.

Amen.

O saving Victim, opening wide  
The gate of Heaven to men  
below !  
Our foes press on from every  
side ;  
Thine aid supply, thy  
strength bestow.

To Thy great name be endless  
praise,  
Immortal Godhead, One in  
Three !  
O grant us endless length of  
days  
In our true native land, with  
Thee.

Amen.

*After which generally follows the Litany of the Blessed Virgin, and frequently also a prayer and response. Then is sang the "Tantum ergo Sacramentum," all present making a profound inclination of the body, at the words "Veneremur cernui."*

Tantum ergo Sacramentum  
Venerémur cernui ;  
Et antiquum documentum

Novo cedat ritui ;  
Praestet fides supplementum  
Sensuum defectui.

Genitóri, Genitóque  
Laus et jubilatio,  
Salus, honor, virtus quoque

Sit et benedictio ;  
Procedenti ab utroque  
Compar sit laudatio.

Amen.

Down in adoration falling,  
Lo the sacred Host we hail ;  
Lo ! o'er ancient forms depart-  
ing,

Newer rites of grace prevail ;  
Faith for all defects supplying  
Where the feeble senses fail.

To the everlasting Father,  
And the Son who reigns on  
high,  
With the Holy Ghost pro-  
ceeding

Forth from each eternally,  
Be salvation, honour, blessing,  
Might and endless Majesty.

Amen.

*Then are sung the following Versicle and Response.*

- |   |  |
|---|--|
| V. Panem de Coelo praestitisti<br>eis (Alleluia).   | V. Thou didst give them bread<br>from Heaven (Alleluia). |
| R. Omne delectamentum in se<br>habentem (Alleluia). | R. Containing in itself all<br>sweetness (Alleluia).     |

*Alleluia is added in Paschal time, and during the octave of Corpus Christi.*

*Orémus.*

*Let us pray.*

Deus qui nobis sub Sacramento mirabili, passionis tuae memoriam reliquisti; tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis et regnas in saecula saeculorum. Amen.

O God, who, under a wonderful Sacrament, has left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption, who livest and reignest, world without end. Amen.

*Here the Benediction is given with the Blessed Sacrament, all bowing down in profound adoration and beseeching our Lord there present to bestow His blessing on themselves, and on the whole Church, and upon the world.*

*Then is often sung in Latin thrice, followed by the Laudate Dominum (Praise the Lord), Psalm 116.*

Adorémus in aeternum	May we for ever adore
Sanctissimum Sacramentum.	The most Holy Sacrament.

*An Act of Spiritual Communion.*

I believe in Thee, O my Jesus, present in the most

\* With Saint Alphonsus Liguori, I would exhort all who seek to advance in the love of Jesus Christ to make a *spiritual communion* each time they visit the Blessed Sacrament or hear Mass. It would be better to make a spiritual communion three times on these occasions; namely, at the beginning, middle, and end of the visit, and of the Mass.

holy sacrament of the Altar; I love Thee above all things; and I desire to receive Thee into my soul. Since I cannot now receive Thee *sacramentally*, come at least *spiritually* into my heart. I embrace Thee, and I unite myself to Thee as if Thou wert already within my heart. Oh never let me be separated from Thee! O Lord Jesus Christ, let the sweet and consuming force of Thy love absorb my whole soul, that I may die for the love of Thee, who was pleased to die upon the Cross for the love of me.

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## CHAPTER XXI.

### CONFIRMATION.

Besides Baptism, Holy Eucharist, and Penance, the Catholic Church holds four other sacred Rites as Sacraments, namely, Confirmation, Extreme Unction, Holy Orders, and Matrimony.

Confirmation is a sacrament instituted by our Lord, by which the faithful, who have already been made children of God by Baptism, receive the Holy Ghost by the prayer, unction (or anointing with holy oil called *Chrism*), and the laying on of the hands of a Bishop, the successor of the Apostles. It is thus that they are enriched with gifts, graces, and virtues, especially with the virtue of fortitude, and made perfect Christians and valiant soldiers of Jesus Christ, to stand through life the whole warfare of the world, the flesh, and the devil.

The first recorded instance of Confirmation being administered to the faithful is in the eighth chapter of the Acts of the Apostles, where St. Peter and St. John confirmed the Samaritans who had been already baptized

by St. Philip. "*They prayed for them that they might receive the Holy Ghost. . . . Then they laid their hands upon them, and they received the Holy Ghost*" (vers. 15, 17).

By this sacrament a certain dedication and consecration of the soul to God is made; the *mark* of which is left for ever on the soul. This mark is called a *character*, and can never be effaced. Hence this sacrament can only be received once.

All Christians are bound to receive Confirmation. The want of opportunity only can excuse from sin for not receiving it.

It must be received in a state of grace; and therefore if a Christian is conscious that he is in a state of mortal sin, he must first come to the sacrament of Penance.

The time to receive Confirmation is from about seven years to any older age. "All must make haste to be confirmed by a Bishop; that is, to receive the seven-fold *grace of the Holy Ghost*" (St. Clement, *Epistola ad Julium*).

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## CHAPTER XXII.

### EXTREME UNCTION.

The Sacrament of Extreme Unction consists in the anointing, by the Priest, of those in danger of death by sickness, with holy oil, accompanied with a special prayer. It is called *Extreme*, because administered to sick persons when thought to be near the close of life.

It is a true Sacrament, because it possesses all the requisites for a Sacrament. 1st, It has the outward sign, which consists in the anointing with a little oil the seat of the senses, as the eyes, the ears, the nos-

trils, the lips, the hands, and the feet, accompanied by special prayers. 2nd, It has the promise of grace, as recorded by the Apostle St. James : "*Is any man sick among you ? Let him bring in the priests of the church ; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man ; and the Lord shall raise him up ; and if he be in sins, they shall be forgiven him*" (v. 14, 15). 3rd, That it has been instituted by Christ is gathered from this, that none but God can give to an outward rite, the power of forgiving sins, and of imparting inward grace, as St. James asserts that it is imparted through this rite.

This Sacrament can be received several times during life, but only once in the same dangerous illness.

Christians should not be negligent and postpone to the last moment of life the reception of this Sacrament, for there is a danger of dying without it, and thus they would be deprived of special graces, and of a more thorough purification of the soul, which would have rendered them better prepared for death and more fit to meet their eternal Judge.

A slight danger, or as St. Alphonsus Liguori expresses it, "a danger of danger," that the illness might become serious, justifies the reception of the sacrament.

By postponing, one may also lose the blessing of recovery. For, as experience confirms, when God sees it to be good, Extreme Unction, besides purifying the soul, gives health to the body. "*The prayer of faith shall save the sick man, and the Lord shall raise him up.*" (St. James v. 15.)

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## CHAPTER XXIII.

## HOLY ORDER.

For carrying on Divine worship, ruling the Church, and administering the Sacraments, a Priesthood is required, and it belongs to God alone to institute the Priesthood.

In the Old Law, God chose and raised to the Priesthood Aaron, his children and their descendants, and they were to be assisted in their priestly functions by the members of the tribe of Levi; and thus the Priesthood was transmitted to posterity simply by family descent. In the New Law the means instituted by Christ for the transmission of the Priesthood was not by limiting it to one family or tribe, but by having the Sacrament of Holy Order conferred on those Christians whom the Apostles and their Successors should see fit to choose among the baptized and who are willing to be ordained.

Holy Order, then, is a Sacrament by which Bishops, Priests, and other Ministers of the Church are ordained, and receive power and grace to perform their sacred duties.

The sacramental character of Holy Order is manifest in Holy Scripture. St. Paul, in his Epistles to St. Timothy, says: "*Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood.*" (1 St. Timothy iv. 14.) "*I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands.*" (2 St. Timothy i. 6.)

Here we have all the essentials of a Sacrament,—the outward sign—the inward grace annexed—and divine appointment; for, as we have before said, God alone can make outward signs to be means of grace.



## CHAPTER XXIV.

## HOLY MATRIMONY.

Matrimony, also called Marriage, is the conjugal union of man and woman who are naturally and legally fit to marry.

It was raised by Christ to the dignity of a sacrament, and is a bond only to be dissolved by death.

The marriage state is charged with many responsibilities, and has many difficulties to meet, many burdens to bear, and many temptations to overcome.

Jesus Christ, in raising Christian marriage to a higher order, to a supernatural dignity, imposed stricter and nobler duties on the married couple. They have to be subject one to the other in the fear of God, and the women "*subject to their husbands, as to the Lord*" (Ephesians v. 22.) They have to love, nourish, and cherish each other, as Christ loved the Church (ver. 25), and to train up their children in the fear of God. "*Provoke not your children to anger; but bring them up in the discipline and correction of the Lord*" (vi. 4).

It is therefore clear that for the marriage state there is needed not merely an ordinary, but a very great and special grace, such as is received in a sacrament.

Jesus Christ ennobled and blessed marriage by assisting personally at the nuptials of Cana in Galilee: He sanctioned the marriage bond with those sacred and plain words: "*What therefore God hath joined together, let not man put asunder*" (St. Mark x. 9), and raised it to the dignity of a sacrament of the New Law.

St. Paul calls it not only a sacrament, but a "*great sacrament,*" because it is a sacrament in a twofold manner; first, in the ordinary sense of a sacrament of

the New Law, being an outward sign of a holy and indissoluble union fortified by grace ; secondly, because marriage itself, when lawful, is a mystical sign and an emblem of Christ's union with the Church : "*This is a great sacrament,*" he says : "*but I speak in Christ and in the church.*" (Ephesians v. 32.)

Hence St. Cyril says : " Christ sanctified wedlock, and gave grace to marriage." (Cap ii. in Johannem No. xxii.) Tertullian, St. Irenæus, St. Augustine, and St. Ambrose style marriage a Sacrament. The Nestorians, Copts, Armenians, and Greeks, though separated from the Catholic Church, are unanimous in recognising marriage as a sacrament ; agreeing in this with the Roman Catholic Church, which has always regarded marriage as a sacrament of the New Law.

It is the teaching of the Church that legitimate matrimony between baptized persons can never be a mere contract, but is always also a sacrament. Though not defined as a point of faith, it is more generally held that the ministers of this Sacrament are the contracting parties themselves, when by word or outward signs they mutually accept each other as husband and wife.

In those parts of the world (as in England), where the Decrees of the Council of Trent respecting Matrimony have not yet been published and promulgated, the presence of the Catholic Parish Priest is not essential for the validity of the Sacrament, it is only required in order to render it lawful ; but in those parts where the Council of Trent is officially published, his presence is required to render the contract valid as well as lawful in the eyes of the Church.

The words which the Priest pronounces upon the contracting parties—"I join you together in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost," are only intended to acknowledge and

solemnly ratify the sacred engagement just effected by the contracting parties. The other prayers which he recites afterwards serve to implore more abundant blessings upon the couple just married.

Hence it follows that both parties ought to be in a state of grace when they contract the sacrament of marriage, for two reasons, 1st, because they themselves administer the sacrament, and 2ndly, because they receive that sacrament.

As the union of Christ with the Church cannot be broken, so the bond between husband and wife is indissoluble. There is no cause that can justify, or power upon earth that can authorise the breaking of a legal and true marriage-bond between Christians after the marriage has been consummated.

Separation, except by mutual consent, is forbidden. For grave reasons, it is sometimes permitted to the innocent party to live separately, but this separation would only improperly be called divorce, as in such case the marriage-bond is not broken, and neither party can marry again during the lifetime of the other; if ever, therefore, the word divorce is used, this word is understood to mean only *a separation from bed and board*; but *divorce*, properly and strictly so called, in the sense that a divorced person may re-marry during the lifetime of his or her respective partner, is forbidden by the law of God: and there is no reason that can justify, or authority on earth that can sanction it.

This has been the teaching of the Catholic Church in all ages, as proved from passages of the Fathers and Doctors of the Church.

For the first five centuries the indissoluble nature of marriage is testified by Hermas, St. Justin, Athenagoras, Tertullian, St. Leo of Alexandria, Origen, St. Basil,

St. Ephrem, St. Chrysostom, St. Cyprian, Lactantius, St. Hilary, St. Jerome, and St. Augustine.

Jesus Christ was too explicit on this point to allow of being misunderstood. His words are as follows: "*Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband committeth adultery.*" (St. Luke xvi. 18.) St. Paul teaches that nothing but death can dissolve the marriage-bond. "*To them that are married,*" he says: "*not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain UNMARRIED, or be reconciled to her husband. And let not the husband put away his wife.*" (1 Corinthians vii. 10, 11.)

The common impression among some Protestants that the Church or the Pope has occasionally sanctioned divorce or the breaking of the marriage-bond, allowing one or both of the parties to re-marry during the lifetime of the other, is without a true foundation.

It should be noticed that there are some cases which render a marriage invalid and null, as for example, default of consent, close affinity, illegality of contract, defect of age, and other invalidating causes.

In these cases the Church can, after inquiring into the matter, declare the union to have been null and void from the beginning; and this has been done, and may be done again. Strictly speaking, however, this is not dissolving an existing marriage, but in reality only declaring that no marriage ever existed between certain parties, on account of some impediment which made the contract void. But a valid marriage completed between baptized persons cannot, in any case, be dissolved. God has joined them together, and that sacred bond no one, not even a Pope, can rend asunder.

Society in general, and Catholics especially, ought to

be most thankful to Jesus Christ for having established this inviolable sanctity of marriage, by which numberless scandals, and family strifes, and miseries, are prevented, family happiness more universally secured, and the weaker sex and children are greatly protected.

If in some particular case this law may happen to be burdensome, especially to persons who have not been wanting either in prudence in the choice they made, or in justice and kindness towards their partners, this hardship to the few is small compared with the immense good derived from this law by society at large.

The sufferer must not on account of his special grief revolt against God, but bear patiently this like any other trouble, and adorn the general dispensation of the Creator and Lord of nature.

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## CHAPTER XXV.

### ONLY ONE TRUE CHURCH.

*"Come, and I will shew thee the bride, the wife of the Lamb."* (Apocalypse [Rev.] xxi. 9.)

In the Old Law, only in the Temple of Jerusalem could sacrifices be offered to God. That was a figure of the Church of Christ, that special body of Christians which Christ recognises as His own, and to which it is necessary to belong in order to be acceptable to God, as a member of the mystical body of Christ.

The true Church of Christ on earth is the union of all the faithful; who communicate one with another by profession of the same faith, by the participation of the same sacraments, and who are subject to their own Bishops, and in a special manner to the Roman Pontiff, who is the visible centre of all Catholic union.

This society of Christians forms, as it were, one body with that which Christ, whilst on earth, founded principally on St. Peter, and also on the other Apostles, who were, as a ruling body, to continue in their lawful successors to rule the same until the end of the world. This ruling body in the Church Jesus Christ established with the intention of providing all men, through them, with the proper means to obtain eternal salvation.

As there is but *one* God, *one* Baptism, *one* Truth, *one* Faith, *one* Fold, *one* Shepherd, *one* Way, *one* Body, *one* Spirit, so there can be but *one* true Church of God on earth, the *Spouse*, as St. Paul and St. John call her, of Jesus Christ. And first of all the true Church must have its members united in faith, for Christ sent His Apostles to teach one set of truths, not contradictory doctrines, and commands all men to believe *the faith preached by the Apostles*, for He says: "*He that believeth not (what you shall have taught) shall be condemned*" (St. Mark xvi. 16). He requires the same *unity* in the duties ordered by Him to be fulfilled by Christians, for He says: "*Going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you*" (St. Matt. xxviii. 19, 20). The promise of salvation is attached to that faith, hope, and charity which Christ has taught, and to no other.

Again, what Christ has taught as true must necessarily be true for all times, for all people, and under all circumstances, and, therefore, *unity of doctrine*, is a necessary *mark* of a faith that comes from God, and any system of Religion which is not consistent and unchanging in its teaching, is thereby convicted of not being the true religion of our Lord; since "Jesus Christ is yesterday, and to-day, and for ever the same."



This Church of Christ is the Catholic Church, under the government of St. Peter's Successor, the Bishop of Rome; because this Church alone possesses, enjoys, and shows forth all the *four marks* of God's true Church, as pointed out in Scripture, and declared in the Nicene Creed in the words: "*I believe One, Holy, Catholic, and Apostolic Church.*"

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## CHAPTER XXVI.

### FIRST MARK—ONENESS OF FAITH, OF WORSHIP, OF SACRAMENTS, AND OF SUPREME RULER.

The true Church of Christ must not be a mere medley of disjointed parts, but the parts must be so corresponding and so well connected together as to form a perfect whole, like several members forming a compact, organised, and living body: and this we understand when we say that the true Church must be *one* (Ephesians iv. 16). That is, one in Faith, and one in organisation.

Protestants hold and proclaim as a right for all, the *private* interpretation of the Bible. This principle, *if it were from God*, should make them all agree in what they believe and teach; but they are divided by this principle into a great number of denominations, opposed in various points of belief one to the other.\*

Catholics, however, *are all united in one body*, holding one faith everywhere the same; in having the same sacraments and sacrifice, and all submitting to the same one, visible, universal chief Pastor, the Roman Pontiff, who is the centre of all Catholic union.

\* See Part III., No. 17 of this book, Statistics of Protestant Sects.



Catholics all agree in acknowledging *Jesus Christ* to be their only Redeemer, and in believing all that Jesus Christ taught and continues to teach by His Church, especially whenever that Church declares and defines any doctrine of faith or of morals ; so that every one can know exactly what he must believe, and what he must do in order to be saved. And there is not an instance of any point of faith once defined as true by the Church in a general council, or by the Pope speaking *ex cathedrâ*, having been contradicted by another general council or by any Pope speaking *ex cathedrâ* ; nor will there be such an instance to the end of time.

They also share in a common sympathy, and are in perfect communion with one another all over the world.

They share one with another their prayers, and all good works. They communicate also in worship ; for Catholics admit everywhere their fellow-Catholics to the participation of the Sacraments ; in the case of Priests, they are allowed by the local Bishops and by their fellow-Priests to celebrate Holy Mass in their Churches in every land. But above all, Catholics are united under the guidance of the same one visible chief Pastor, the Bishop of Rome, the lawful successor of St. Peter, to whom Jesus Christ committed the care of His whole flock on earth.

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## CHAPTER XXVII.

### THE SUPREMACY OF THE BISHOP OF ROME.

This supremacy or chief authority does not mean that the Pope has a higher degree of Priesthood than other Bishops. Of the various degrees of Priesthood,

that of Bishop being the highest, the Pope is, in that respect, no higher than any other lawfully ordained Bishop. But, by the Pope's supremacy is meant that, as among the Bishops there is a difference in authority and jurisdiction, some being Bishops, others Archbishops, others Primates, and others Patriarchs, so the Bishop of Rome is, in authority and jurisdiction, above all Bishops, as well as above all the faithful of the universal Church on earth.

It is essential to the constitution of the Church that one of her Bishops should be recognised supreme in authority, otherwise it would be next to impossible to stay threatening abuses which local Bishops might be unwilling or unable to correct; to apply a remedy if a Bishop of any diocese has become perverted in faith or morals; to settle matters in dispute which might arise between Bishop and Bishop, or between Bishops and laymen. Without this supreme authority there would not be union or sympathy between one part of Christendom and the other;—to assemble General Councils would be almost impossible; to found new Bishoprics, to fill up vacant Sees, and to transfer a Bishop from one See to another, would naturally fall into the hands of lay persons, or at least be dependent on them; and the sending of Missionaries to foreign parts would either not be attended to, or done in a timid, lax, irregular, and inefficient manner. It is a most remarkable fact that every nation hitherto converted from Paganism to Christianity since the days of the Apostles has received the light of faith from Missionaries who were either especially commissioned by the See of Rome, or sent by Bishops in open communion with that See.

Besides, if such supreme spiritual authority did not exist, there would be instead of one Church many

Churches opposed one to another, some of them being kept together only in a hollow union consisting in outward conformity kept up by temporal power. It could not in that case be said that the Church of Christ is one, nor could she then be compared to a human body with many members and one visible *head*; nor could she be called a *kingdom*, unless a kingdom divided against itself, and a kingdom without a king.

Suppose, for example, that one of the British Colonies were to withdraw itself from the jurisdiction of the British Crown: from that time, even though the inhabitants were of British race, tongue, and customs, and had similar laws, that colony would evidently cease to form part of the British Empire. In like manner any part of Catholicity withdrawing itself in spiritual matters from the centre of supreme ecclesiastical authority, would from that time cease to be part of the heaven-born Kingdom of the Catholic Church. Such a body of Christians would become independent, and denominational, or national; but a living branch or part of the one visible Catholic body it could not be.

It being essential, then, that one of the Bishops should preside over the visible Church of God on earth, which of all the Bishops in the world should we naturally think ought to be invested with that supremacy? Should it be the Bishop of Jerusalem, of Antioch, of Constantinople, of Alexandria, of Paris, of London, or of Rome?

St. Peter, from the day of Pentecost, exercised, as appears from the first twelve chapters of the Acts of the Apostles, a supremacy over the other Apostles and over the whole Church; it therefore seems just that the See permanently chosen by St. Peter, and in which he died, should be regarded as enjoying that privilege.

Now, it is a well attested fact, as is proved by history and monumental evidence, that the permanent See chosen by St. Peter was Rome, then the Capital of the Roman Empire, and that there he suffered martyrdom by being fastened to a cross with his head towards the earth at his earnest entreaty, deeming himself unworthy to suffer crucifixion in the same manner as his divine Master.\* St. Peter identified in his own person in the Roman chair, both Episcopal and Primatial dignity; therefore also those who after him lawfully occupy this chair unite and identify in themselves both authorities, so much the more so that if St. Peter during his life might have separated these two authorities, this separation after his death could no longer be done; unless therefore, as Bossuet rightly observes, we pretend that the successors of St. Peter must come straight down from Heaven, we must confess that there are no other successors of St. Peter but the Roman Pontiffs.

The Bishops of Rome, in fact, always claimed and still claim that supremacy, and no other Bishop in the world claims it, or ever did claim it.

Some have indeed pretended to see an exception in Pope St. Gregory the Great, because in his Letter (iv. 20) to John the Patriarch of Constantinople, he rejects the title of *universal* Bishop. We must observe, however, that though St. Gregory rejected that title and was satisfied, like other Popes, with the title of Bishop of Rome, he did not, however, reject the *supremacy of jurisdiction*, but asserted it in plain words for himself, as other Popes had done, and he asserted it in that very Letter: for, speaking in it of the See of Constantinople, he says: "Who doubts that it is subject to the Apos-

\* That St. Peter was in Rome as First Bishop, see Part III. of this book, No. 1.

tolic See?" and again, he says: "When Bishops commit a fault, I know not what Bishop is not subject to it" (that is, to the See of Rome). St. Gregory moreover repeatedly exercised the supremacy. Let it suffice here to mention what we read in the instruction he gave to the Benedictine Monk, St. Augustine (or Austin as he is often called), when he sent him to England, in which instruction he says: "*We give you no jurisdiction over the Bishops of Gaul, . . . but we commit to your care all the Bishops of Britain.*" (History of Venerable Bede, i. 27.) No Pope has exercised universal jurisdiction over every part of Christendom more amply than St. Gregory, justly styled the Great.

In all ages the Bishop of Rome has been regarded by all bishops, kings and nations that were Catholic as the successor of St. Peter, and as the supreme visible ruler and administrator of the Catholic Church; and whenever any one rejected the Pope's Supremacy, from that moment he was not regarded as a Catholic.

The very names of Romanist, Papist, and Ultramontane, so freely given to Catholics by those outside the Church, show that they see that the essential feature in Catholicism is, that Catholics, although belonging to different nations, yet form one compact body with their common centre of authority in Rome. They see that it is this that makes Catholics what they really are, *one Fold, one Body, one Kingdom* in spiritual matters, *one Church*. They can see that, in default of this supremacy, Catholics would cease to be Catholics, and would be throughout the world like stray sheep at the mercy of any who might take advantage of their division.

Protestants for the most part are under the impression that this supreme authority of the See of Rome is a usurpation, that it did not exist originally, but was introduced in course of time.

History proves, however, that the Pope's supremacy was as firmly believed by Catholics in the first ages of Christianity as in those that followed. So far from there being any difference on this head, the fact is, that whilst the supremacy of the Pope has been rejected in later ages by the schismatical Churches of the East, and by Protestant communities which have separated themselves from the Catholic Church, for the first seven hundred years the whole of Christendom united in believing and proclaiming and submitting to the supremacy of the Roman See. So much so that about the year 140, the then ruling Pontiff Sixtus I. could issue the rule that no Bishop going back from Rome to his own Diocese without a "*Littera formata*," that is, without the Apostolic declaration that he was recognised by the Roman Pontiff to be in communion with him, his diocesans were bound not to regard him as their legitimate Pastor (H. W. Wouters, *Epoca* II. § 9.—History of the Roman Pontiffs by Artaud de Mentor).

The Fathers of the primitive Church had no doubt whatever that the Roman Pontiff was, by God's appointment, the Supreme Pastor of "sheep" and "lambs;" that is (as interpreted by the Fathers of the Church) of the whole flock of Christ, and the visible source of all spiritual jurisdiction. To reject this truth was, in their judgment, to ruin the whole fabric of the church; to deny His Vicar was to deny Christ. No one ever pretended to create this majestic office, the divine institution of it was always taken for granted. The Councils did not invent it, but bore witness to it as older than themselves.

"The Roman Church always had the Primacy," said the Fathers of Nicæa in the year of our Lord 325, as quoted by the Council of Chalcedon A.D. 451.\*

\* Though these words are not found in the Greek exemplars now extant of the Acts of the Council of Nicæa, there is no

The great Council of Sardica, 347, wrote to Pope JULIUS I., that it was "most fitting that the Bishops of the LORD make reference from all the Provinces to the head, that is, the See of the Apostle Peter."

The Council of Chalcedon, in 451, not only deposed Dioscorus, Archbishop of Alexandria, in obedience to Pope St. LEO I., called "the Great," whom the Fathers inscribed as "the most blessed Apostle PETER, who is the rock and ground of the Catholic Church," but did so because Dioscorus had "dared to hold a Council without the authority of the Apostolic See." And this Council of Chalcedon was notably an Eastern

doubt that they did exist, at least in some copies of those Acts at the time of the Chalcedonian Council (451), for in the Acts of the 16th Session of this Council it is stated that the Roman Legate, the Bishop Paschasinus, read before that general Assembly the VI. Canon of the Council of Nicæa, beginning with these words, "The Roman See always had the Primacy."

It cannot be reasonably supposed that Pope St. Leo the Great would have entrusted forged exemplars to his Legates, or that Bishop Paschasinus would have dared to read a forged copy of the Acts of the Nicene Council before such an assembly over which he presided; nor could he have done so without provoking some contradiction on the part of the Fathers. Great ecclesiastical historians and theologians agree in stating that when the Roman Legate Paschasinus read the said passage, no one contradicted. See *Labbe*. Act I., Col. 93, tom. IV. *Bellarmino de Rom. Pontif.*, Book II., Chap. 13. *Hefele* in his recent *Concilien Geschichte*, Vol. I., page 384. *Cardinal Orsi Eccles. History*, Book XXXIII., No. 79.

Two writers have lately ventured to state that the Fathers of the Council of Chalcedon repudiated the assertion of Paschasinus respecting the Primacy of the Roman See; one of the writers\* did so without producing any authority, the other, Dr. Littledale, grounded himself wrongfully on Fleury; I say wrongfully, because the reference given by him does not even allude to the matter in question, and where Monsignor Claude Fleury gives an account of this transaction of the Council of Chalcedon he

\* A correspondent of the (Anglican) *Church Times*.



Council. More than 600 Bishops attended it from the East, and only two, Bishop Paschasinus and the Priest Boniface (the Pope's Legates) were from the West; yet in their Synodical letter the Council called the Roman Pontiff: "the interpreter to all of the voice of the blessed Peter." They say that he is entrusted by the SAVIOUR with the guardianship of the "Vineyard," and they humbly solicit him to confirm their Conciliar acts by his "supreme authority." All the Councils, one after another, say the same thing, and they all ground the doctrine which they all attest, upon the words of our Divine LORD.

Many Protestants, following the "Book of Homilies," say that they accept the first six General Councils. Should they, however, accept only the first four General Councils, admitted by the English Parliament in the first year of Queen Elizabeth (1558, ch. 1, Sec. 36) as authority in the trial of heresies, they must accept the

asserts quite the contrary. These are his words: "Paschasinus read the VI. Canon of Nicæa beginning with these words: The Church of Rome always had the Primacy, which are not in the Greek, and notwithstanding in this particular no objection was raised." *Ecclesiastical History* of Monsignor Claude Fleury, Vol. IV., Book 28, No. XXX. Many other accusations of this writer against the Roman Catholic Church have been proved untrue by the Rev. H. Ryder of the Oratory in his book entitled "Catholic Controversy," a reply to "Plain Reasons" of Dr. Richard Littledale. Instead of bringing false accusations against the poor author of "Catholic Belief," he had better try to oppose to it a *simple exposition of the faith of the Anglican State Church*.

It is important to notice here that as it was the custom in that age for each Bishop who wished to have his own notary to write down the transactions of a Council, it should not surprise that differences occurred in various reports of the Acts. It should also not be forgotten that a positive historical assertion has a great deal more weight than mere silence on the part of other equally good historians.

doctrine of the supremacy of the Bishop of Rome, for to the Fathers of Ephesus and Chalcedon the opinion of those who deny the supremacy of the Pope would have seemed a hateful impiety, a denial of the Gospel, and a subversion of the Church of CHRIST.

The ancient Fathers agree with the early Councils in proclaiming the supremacy of the Bishop of Rome. St. CYPRIAN (who died in the year of our Lord 258) says that the Pope is the only "fount of spiritual jurisdiction;" and St. MAXIMUS (who died 335), that "whoever anathematises the Roman See, anathematises the Catholic Church:" and St. AMBROSE (397), that "where Peter is there is the Church," "Ubi Petrus ibi Ecclesia" (in Psalm xl.); and St. INNOCENT I. (417) that "the very Episcopate and all the authority of this title sprung from the Apostolic See;" and St. JEROME (420), "whoso gathereth not with thee scattereth;" and St. AUGUSTINE (430), that "the See of Peter is the Rock against which the proud gates of hell prevail not."

That great Father, St. IRENÆUS, who flourished only a little more than a hundred years after the death of Christ, and had seen some of those who had seen our Lord, tells us expressly, "that all Churches and all the faithful of CHRIST are bound to agree with the Roman Church on account of her superior principality." (Against Heresies, book 3, chap. 7.)

The Roman See is the supreme Tribunal before which the Saints have always pleaded. St. Cyprian (who died in the year 258) told Antonianus that "to be united with the See of Rome is to be united to the Catholic Church." St. Dionysius of Alexandria (271), being accused of heresy, implores Pope DIONYSIUS I. to examine and judge his faith. St. Peter of Alexandria (312) has recourse to Pope DAMASUS I. St. Athanasius (373)

driven from his See, appeals to the Roman Pontiff JULIUS I. St. Augustine (402) accepts the judgment of Innocent I. as that of Heaven. St. Cyril of Alexandria (444) wrote a letter to Pope CELESTINE I., praying him to judge the heresy of Nestorius. Everywhere the Roman Pontiff, whether a Victor, a Dionysius, a Damasus, an Innocent, or a Gregory, claims the same supreme authority, and everywhere the Saints confess with acclamation that he derives it from God.

In all these instances the cases submitted to the judgment of the Holy See were carefully investigated and judicially discussed, and ample justice was done to the contending parties. Ecclesiastical history is full of similar appeals, when the adverse parties manifested the most perfect acquiescence in the authority and equity of the judge.

Every part of Christendom bears witness, from the earliest ages, that the Church is built on PETER. A dispute having arisen in the Church of Corinth as to who should be regarded as the legitimate Pastor, the Corinthians did not apply to any Apostle then living, not even to St. John in Ephesus, but applied to Rome, to St. Clement, the third successor of St. Peter. The Christian historian Socrates relates, that at one and the same time the Bishops of CONSTANTINOPLE, GAZA, ANCYRA, and ADRIANOPLE, driven from their Sees, committed their cause to Pope JULIUS. The Council of Antioch adopts the words of Juvenal, Bishop of Jerusalem, that "it is an Apostolic tradition that the Church of Antioch should be directed and judged by the Church of Rome." Churches in places the most distant from the Roman See proclaim the same truth as strongly as those which are situated nearer to it.

In 740 St. Boniface, an Englishman, and the seven

English Suffragans in Germany, wrote to the English King and to Cuthbert, Archbishop of Canterbury, telling them what they had recently done in Synod.

"We declared," they say, "that we would preserve the Catholic faith, and unity and subjection to the Roman Church, to the end of our life; that we would be subject to St. Peter and his Vicar; that the Metropolitans should in all things strive to follow canonically the precepts of St. Peter, in order that they may be numbered among the sheep entrusted to his care: and this confession we all consented to, and subscribed, and sent to the body of St. Peter the Prince of the Apostles."

About this time, it appears, that in the year 787 Pope Adrian I. at the request of Offa, King of Mercia and East Anglia, made Lichfield into a Metropolitan See, detaching it, together with other Bishoprics, from the Metropolitan See of Canterbury. This request of King Offa was made on the plea that the extent of the Province of Canterbury was extremely large. About fifty years later, Coenulph, who had succeeded to the crown of Egforth, son of Offa, King of Mercia and East Anglia, wrote a suppliant letter to the Pope Leo III., then reigning, in his own name and in that of the Bishops and Dukes of England, saying: "No one presumes to gainsay your Apostolic authority;" and praying that Lichfield might again be subjected as a Suffragan to the See of Canterbury. Pope Leo III., "by his Apostolic authority," granted their petition, and restored Lichfield to the former condition of Suffragan to the See of Canterbury.

At the first Council of Arles, convened by desire of the Emperor Constantine to settle the cause of the Donatists, held in 314, with the intervention of 200 Bishops, the British Bishops of LONDON, YORK, and

CAERLEON, confessed, in the name of all their colleagues, the supreme rights and prerogatives of the Holy See.\*

A similar declaration of submission to the Roman See was made by the British Bishops at the Council of Sardica, A.D. 347.

When England had subdued Wales, and the Bishop of St. DAVID's was summoned to do homage to the See of Canterbury, he replied that the British Bishops had never recognised any superior "except the Holy See." The Church of Scotland gave a like answer to the Archbishop of YORK, when he claimed jurisdiction over it, and "the answer was approved," as Lingard observes, "by Pope CLEMENT III." These are only a few examples out of many that could be brought forward.

This office of the Roman Pontiff was given to him, not by men, but by God. It is God's provision, God's creation, "for the preservation of unity," as St. Thomas Aquinas remarks. It was not conferred on the Roman Pontiff by the Church; it comes directly from God. It is inherited directly from St. Peter, to whom it was given by CHRIST.

This supreme authority was given to St. Peter under three most remarkable similitudes.

Christ compares the Church He is about to establish to a *building*, and makes St. Peter, after Himself, the foundation of it: "*Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.*" (St. Matt. xvi. 18.)† It is the

\* See Butler's *Lives of the Saints*, Notes on May 26 and December 31.

† "*Thou art Peter, &c.* As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which He is pleased to raise

foundation which upholds and keeps a building solid ; and in a body of men it is clearly the ruling authority which performs the same office.

Again, our Lord compares his Church to a *Town* or *Kingdom*, the keys of which He places in the hands of St. Peter, making him the master of it ; "*And I will give to thee the keys of the kingdom of Heaven.*" (St. Matt. xvi. 19.) This expresses in a forcible way the idea of chief authority, as it does also in Isaias, referring to the Messiah : "*I will lay the key of the house of David upon his shoulder, and he shall open, and none shall shut : and he shall shut, and none shall open*" (xxii. 22).

him : viz., that he, to whom He had already given the name of *Peter*, signifying a *rock* (St. John i. 42), should be a *rock* indeed, of invincible strength, for the support of the building of the Church ; in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler, and governor ; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven. *Upon this rock, &c.* The words of Christ to *Peter*, spoken in the vulgar language of the *Jews*, which our Lord made use of, were the same as if He had said in *English* : *Thou art a rock, and upon this rock I will build my Church.* So that, by the plain course of the words, *Peter* is here declared to be the rock upon which the Church was to be built : Christ himself being both the principal foundation and founder of the same. Where also note, that Christ, by building His house, that is, His Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder (St. Matthew vii. 24, 25). *The gates of hell, &c.* That is, the powers of darkness, and whatever Satan can do, either by himself or his agents. For as the Church is here likened to a house, or fortress, built on a rock, so the adverse powers are likened to a contrary house or fortress, the gates of which, i.e., the whole strength, and all the efforts it can make, will never be able to prevail over the City or Church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever, shall at any time prevail over the Church of Christ."—*Footnote in Douay Bible on these passages.*



Thirdly, our Lord compares His Church to a *Sheep-fold*, and makes St. Peter head-shepherd of it: "*Simon, son of John, lovest thou me more than these? . . . Feed my lambs; . . . Feed my lambs. . . . Feed my sheep.*" (St. John xxi. 15, 17.)

These three comparisons all go to prove that our Lord conferred a supreme authority on St. Peter, whom He made the centre of unity, the ruler, and leader of His kingdom, then about to be established upon earth.

Besides these passages, in which our Lord gives to St. Peter supreme authority under these striking comparisons, we find one in which Jesus Christ, having assured St. Peter that He had prayed for him, that his faith should *not* fail, in the plainest language entrusted to him this commission: "*Confirm thy brethren.*" This was given at a most solemn moment, just when the bitter Passion of our Lord was about to commence. (St. Luke xxii. 32.)

These passages prove that our Lord Jesus Christ established St. Peter, and in the person of St. Peter, his legitimate successors, as the chief Pastors of His Church upon earth. For it cannot be supposed that at the death of St. Peter the Church was to remain without its visible head pastor, without its foundation; therefore as St. Peter was to die, and the Church was to last to the end of the world, so the authority which Jesus Christ established for the purpose of keeping the whole Church together, like a compact body, was, of necessity, and according to Christ's will, to be transmitted to St. Peter's legitimate successors, and was to last as long as the Church itself lasted.\*

No Christian, then, should seek a pretext for deny-

\* That St. Peter was the first Bishop of Rome, see Part III. of this book, No. 1.



ing this supremacy, essential to the Church, clearly instituted by Christ, and plainly intended for the good of the faithful. If the Pope's authority is great, the good derived from it to the Church is still greater. If this office is gigantic and seemingly beyond the power of man to wield, the experience of eighteen centuries proves that it is practicable with the promised and never failing assistance of God.

In the old law there was only one supreme Pontiff or High Priest for the whole Jewish people, though the Jews in vast numbers were spread over the world. We should not wonder therefore, that, in the new Dispensation, Christ should have established only *one* supreme Administrator of His Household on earth, that it might always be *one*, as He Himself is one. We should not wonder that He should have prepared a rock as the foundation of His *one* Church on earth based upon HIMSELF the Foundation of all, and the very Rock of Ages.

Our Lord Jesus Christ being the *Foundation of foundations* (Isaias xxviii. 16), and *Chief Corner Stone*, has the *fulness* of authority over the whole Church whether in heaven or on earth, whether present or future, and is the original source of all authority and jurisdiction. Compared with the authority of Christ, that of the Pope over the Church is dependent, temporal, and, though ample, has its limits. The authority of the Pope is from Christ, under Christ, and for Christ. He only possesses this authority over the Church on earth during the few years of his Pontificate. This is but a small portion of the immense flock of CHRIST, which consists of "*a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues*" (Apocalypse vii. 9); and over the whole of which great multitude, when gathered

together in the end of time from all the nations of the world, from all past ages, JESUS, the everlasting Shepherd of our souls, will Himself, without the ministry of any representative, visibly preside for ever and ever in heaven.

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## CHAPTER XXVIII.

LIST OF ALL THE GENERAL COUNCILS HELD IN THE  
CHURCH OF GOD FROM THE TIME OF THE APOSTLES  
TO A.D. 1880.

BY A GENERAL OR ECUMENICAL COUNCIL is understood a Council to which the Bishops of the whole world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the Council that all should attend.

A Council in order to be Ecumenical, must be convoked by the Pope, or at least with his consent, and be presided over by him, or by his Legates. The decrees of a Council must also have his approval.

A General Council headed by the Pope, by reason of its representing the whole Church, has the privilege of doctrinal infallibility and supreme authority. It is evident that even the largest assembly of Bishops without the Pope would be a body without a head, and could not represent the whole Church.

General Councils show the supernatural vitality which exists in the Church of God for her own preservation and purity. To the present time (A.D. 1884) the Ecumenical Councils are nineteen in number. The first eight were held in the *Eastern* part of Christendom, the remaining eleven were held in the *Western* part.

The following List of General Councils will place in

a prominent light the fact that there has always existed in the Catholic Church *oneness of body*, that is, inter-communion between all the Catholic Bishops, and dependence upon their Visible Head the Roman Pontiff, and *oneness of faith*, which the Church, faithful to her office, has never failed, when needed, boldly and clearly to state, and there is no instance of a doctrine on faith or morals defined by one General Council having been changed by another General Council or by any Pope :—

1. *The First Council of Nicaea* (or *Nice*, now called *Isnick*, in Asia Minor, about 90 miles from Constantinople), was held in the year 325, under Pope Sylvester I. in the Palace of the Emperor. There were present 318 Bishops ; the Emperor Constantine the Great also assisting.

*Arius*, Presbyter of Alexandria, was condemned for denying the divinity of the *Word*, or Son of God, and His consubstantiality with the Father ; at this Council the greater part of what is commonly called the Nicene Creed was published.

2. *The First Council of Constantinople*, the ancient Byzantium, was held in 381, in the Emperor's Palace, confirmed by Pope Damasus I. ; 150 Bishops and the Emperor Theodosius the Elder attended.

The followers of Macedonius were condemned for denying the Divinity of the Holy Ghost and His consubstantiality with the Father and the Son. A few more things were added to the Nicæan Creed.

3. *The Council of Ephesus*, Asia Minor, was held in the Church of St. Mary in 431, under Pope Celestine I. About 200 Bishops, and Theodosius the Younger, were present.

*Nestorius* was deposed from his See of Constantinople, and condemned for maintaining that in Jesus Christ

there were two distinct persons ; a human person, born of the Virgin Mary, and the Divine person, that is, the Eternal *Word*. In consequence of this error he denied to the Blessed Virgin the title of *Theotókos* (or mother of God), contrary to the Catholic doctrine, which confesses Mary to be the Mother of that DIVINE PERSON, in whom are intimately and indissolubly united, by what is called *hypostatic* union, the Divine and the human nature.

4. *The Council of Chalcedon* (now called Scútari), facing Constantinople, in Asia Minor, under Pope Leo the Great, was held in 451, in the Church of St. Euphemia the Martyr, near the Bosphorus in Bithynia. Paschasinus and Lucentius, Bishops, and Boniface, Priest, presided at this Council as Legates of Pope Leo the Great. Six hundred and thirty Bishops, and the Roman Emperor Marcian, were present. Papal Supremacy was acknowledged.

*Eútyches*, Abbot of Constantinople, and *Dióscorus*, Archbishop of Alexandria, were condemned for teaching that in JESUS CHRIST there was only one nature.

5. *The Second of Constantinople*, held in the Sacristy of the Cathedral in 553, confirmed by Pope Vigilius. 165 Bishops and the Emperor Justinian were present. Though neither the Pope nor his Legates attended, yet the Council is considered Ecumenical from its having afterwards received the sanction of the Pope.

The so-called '*Three Chapters*,' or heretical writings of Theodórus of Mopsuesta, of Theodorétus and of Iba, favouring the already anathematised doctrines of Nestorius, were condemned.

6. *The Third of Constantinople*, held in the Hall of the Imperial Palace, in the years 680 and 681, under Pope Agatho, attended by 170 Bishops.

The Monothelites, with their leaders Cyrus, Sergius,

and Pyrrhus, were condemned for maintaining, as their name implies, that in JESUS CHRIST there was only one operation and *one will*, namely, the Divine will. This heresy attempted to revive under a new form the error of Eutyches, which had been already condemned.

Pope Agatho dying before the Council came to a conclusion, it was confirmed by Leo II., his successor, who translated the Acts of this Council from the Greek into Latin.

7. *The Second of Nicaea*, held in the church of St. Sophia in 787, under Pope Adrian I., attended by 367 Bishops.

In this Council the Iconoclasts (or breakers of sacred images) were condemned for rejecting the use of holy images, and the practice of paying them due respect. The last Session of this Council was held at Constantinople.

8. *The Fourth of Constantinople*, held in the Church of St. Sophia in 869 and 870, under Pope Adrian II., attended by 102 Bishops.

The intruded patriarch Photius, the author of the Greek Schism, was condemned and deposed, and St. Ignatius was restored to his See of Constantinople, which had been unjustly usurped by Photius. This is the last General Council held in the Eastern part of Christendom.

9. *The First of Lateran*, held in the Basilica of St. John Lateran, in Rome in 1123, under Pope Calistus II., attended by 300 Bishops and 600 mitred Abbots.

The contest regarding investitures, or appointment to benefices, was settled. The rights of the Church and of the Emperors in the serious business of the election of Bishops and Abbots were regulated.

10. *The Second of Lateran*, held at Rome in 1139,

under Pope Innocent II., attended by 1000 Bishops, the Pope himself presiding.

The errors of the Albigenses and the heresies of Peter De Bruys and his disciple Arnold of Brescia were condemned and the schism of Peter Leo was repressed. One of the decrees of this Council anathematised those heretics who rejected Infant Baptism, the Holy Eucharist, the Priesthood, and Matrimony.

11. *The Third of Lateran*, held at Rome in 1179, under Pope Alexander III., who presided in person. It was attended by 300 Bishops.

The errors of the Waldenses were condemned and a better form of electing the Sovereign Pontiff was prescribed. Most beneficial rules were also framed for the election of Bishops, for regulating the rights of patrons, and for the gratuitous instruction of the people, especially of poor children.

12. *The Fourth of Lateran*, held at Rome in 1215, under the great Pope Innocent III., attended by 412 Bishops and upwards of 800 Abbots and Friars, besides the representatives of all Sovereigns and Princes of Christendom.

A short exposition of the Catholic Faith was drawn up in opposition to the errors of the time, especially those of the Albigenses and Waldenses. Ecclesiastical laws were framed for the reformation of morals among Christians. The obligation of Confession for adults, instead of several times a year, was reduced to once a year at least; and Holy Communion likewise to at least once a year, and that at Easter-time. A decree authorising an expedition (known as *Crusade*) for the recovery of the Holy Places in Palestine was likewise published, and the election of Frederic II. of Germany as Roman Emperor was confirmed.

13. *The First of Lyons*, ancient Lugdunum (Rhône).



France, held in 1245 in the Monastery of St. Just, under Pope Innocent IV., who himself generally presided, attended by 140 Bishops and many Abbots and Procurators of Chapters. There was also present Baldwin, Emperor of Constantinople, with other Princes and various Ambassadors.

The Emperor Frederic II. (a noted persecutor of the Church, who, owing to the aid of the powerful Pope Innocent III., his godfather, ascended the throne of the German Empire) was excommunicated and deposed after the powerful defence made by his Imperial representatives and advocates had been heard.

14. *The Second of Lyons*, held in the Church of St. John in 1274, under Pope Gregory X., attended by 500 Bishops of the Latin and the Greek Rite, nearly 70 Abbots and about 1000 minor Prelates, the Pope presiding in person.

The schismatic Greeks returned to the unity of the Church, acknowledging the Pope as the head of the whole Church, of the Greek as well as of the Latin Rite.

15. *The Council of Vienna in France*, the ancient Vienne Allôbrogum (Isère, Dauphiny), was held in the Metropolitan Church in the year 1311 and 1312, under Pope Clement V. There were 300 Bishops and many other Prelates present.

The Order of Knights Templars was abolished. The errors of the Begards, who pretended that man is capable of attaining such perfection in this life as to become impeccable (or incapable of sinning), even when freely gratifying the evil propensities of the body, were condemned.

The *Council of Constance*, or Constantia on the Lake of Constance, Baden, was assembled in 1414; when, owing to the interference of States, there were



three candidates contending for the Papal Chair, namely John XXIII., Gregory XII., and Benedict XIII. It was attended by about 200 Bishops and a number of other Prelates.

At this Council the serious schism caused by this usurpation which had so long disturbed the Church of God ended, and the errors of John Wickliff and others were condemned.

In November 1417, Pope Martin V. was recognised by all as the lawfully elected Pope, and he presided over the Council until it closed. In the last Session Pope Martin V. approved and ratified all that the Council had defined "*conciliariter*," that is, according to the strict rules of defining in General Councils, and, therefore, in these definitions the Council was received as Ecumenical, although it does not rank among Ecumenical Councils, because in some of its Sessions (or sittings) it was not strictly Ecumenical.

16. *The Council of Florence, Italy*, held in 1438 and 1439, under Pope Eugenius IV. Attended by 200 Bishops of the Latin and of the Greek Rite, and by the Emperor of the Greeks, John Paleologus.

The Supremacy of the Pope over the whole Church was declared. Once more the Eastern and Russian Schismatic Bishops who were present submitted to the Supremacy of the Pope, and were thereby re-united to the Catholic Church.

17. *The Fifth Lateran*, held at St. John Lateran, Rome, A.D. 1512-1517, under the Popes Julius II. and Leo X., attended by 120 Bishops. Many representatives of Kings and Princes were also present.

It abolished the *Pragmatic Sanction*, that is, the collection of 38 decrees, which the Council of Bâle had published concerning the rights and privileges of the Roman Pontiff, the authority of Councils, the election

of Prelates, and other ecclesiastical matters. The dogma relating to the immortality of the soul was defined. The Council of Pisa was condemned, and the ecclesiastical discipline reformed. An impulse was given to an expedition or crusade against the Turks, who were at the time threatening to overrun Christendom.

18. *The Council of Trent (in the Austrian Tyrol,)* held from 1545 to 1563 under the Popes Paul III., Julius III., Marcellus II., Paul IV., and Pius IV. It was attended by about 200 Bishops, 7 Abbots, and 7 Generals of Religious Orders, and by the Representatives of Catholic Kings and Princes. Including an adjournment of four years, and a suspension of ten years, this Council lasted eighteen years.

The Catholic doctrine regarding the Holy Scripture, Tradition, Original Sin, Justification, and the Seven Sacraments, was clearly explained; the contrary errors condemned; and abuses in morals and discipline reformed.

19. *The Vatican Council* held in the Basilica of St. Peter, Rome, was opened on the 8th of December 1869, and continued to the 18th of July 1870. It was summoned by Pope Pius IX., of glorious memory, who occasionally presided in person, but generally by his Legates. The Patriarchs, Archbishops, and Bishops, present at this Council, at any time between December the 8th, 1869, and July the 18th, 1870, were 704. This number included 113 Archbishops and Bishops *in partibus infidelium* (in infidel regions), of whom all but 38 held the office of Administrator, Auxiliary, Coadjutor, Vicar-Apostolic, or Prefect-Apostolic.

In this Council the dogma of the *Supremacy* of St. Peter and his Successors, previously recognised in the First Council of Ephesus, A.D. 431, and more fully explained in the Council of Florence, A.D. 1438, was

again solemnly affirmed and defined. This dogma of faith teaches that on St. Peter was conferred a Primacy of jurisdiction over the other Apostles, and over the whole flock of Jesus Christ, and that the Bishop of Rome is the successor of St. Peter in that jurisdiction. It was also declared that this jurisdiction extends over the whole Church on earth, and over every member of the Church, and that all the faithful are bound to submit to it, not only in things that belong to faith or to morals, but also in things that belong to the discipline and government of the Church.

At this Council the Pope's *infallibility*, when speaking *ex cathedra* in matters of Faith or of Morals, was also solemnly defined. Besides the Supremacy and the Infallibility of the Pope (see Chap. IX.), this Council also defined, against the daring attacks of modern infidelity, the existence of a personal God.

Some people wrongly imagine that the dogma of the infallibility of the Pope is a *new* doctrine, because it was for the first time defined explicitly *as an article of faith* at the Vatican Council ; but they who argue thus might with as much show of reason assert that the dogma which teaches the existence of a personal God is therefore also a new doctrine because that article of the faith was for the first time defined as dogma (in order to oppose modern heresy) in this Council, or that the dogma of the immortality of the soul was a new doctrine because it was first defined at the Fifth Council of Lateran A.D. 1512-1517.

This Vatican Council issued likewise some very important decrees relating to Discipline.

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## CHAPTER XXIX.

## SECOND MARK—HOLINESS.

The Catholic Church is *Holy*, because, as our Catechism says, "she teaches a *holy doctrine*, offers to all the *means of holiness*; and is *distinguished by the eminent holiness* of so many thousands of her children."

Catholics see clearly, and non-Catholics themselves for the most part admit, that among the various Protestant sects there are grave errors, divisions, and losses to deplore.

These may be contradictions, or unsound, unscriptural tenets, or the loss of Sacraments, the abandonment of the Evangelical counsels of perfection, or it may be, some faulty principles, inconsistent with holiness, which, if carried out into practice in their natural consequences, would certainly prove to be opposed to God's perfections, to man's salvation, and to the well-being of society.

The following are some of the tenets held by various denominations: \*

That the grossest sins do not hurt the elect, who do not forfeit thereby the grace of adoption and the state of justification. This *Luther* taught.

That God is the author of sin, and at the same time the avenger of it. This *Calvin* taught.

That there is no falling from the grace of God, but that "once in grace one is always in grace, how grievous soever the sins he may commit." (Calvin "Book of Institutions," chapter ii.)

That there is no freewill in man. (Luther on Slave will.)

\* See Bp. Bossuet ("Variations"), and Bp. Milner's "End of Religious Controversy."

That God sees no sin in believers.

That "no sin, unbelief alone excepted, can cause damnation." (Luther on "Captivity of Babylon.")

That several Books of Holy Scripture are to be rejected, although they are sanctioned by the same authority that has in the sixth Council of Carthage A.D. 419, sanctioned all the Books of the New Testament.

That a man has a right to prefer and maintain his own interpretation of Scripture, in opposition to the judgment of all the Fathers and Bishops of the Catholic Church.

That man is *justified by faith only*, without anything else ; understanding by faith, a mere reliance on Christ for pardon.

That repentance, love of God, and of our neighbour, are not *necessary* for justification or for salvation.

That good works are not only not necessary, but hurtful to justification.

That everything that happens, happens necessarily by Divine predestination, and that therefore our will has no freedom.

That man is totally depraved, and that all his works are sinful.

That all sins are of equal guilt.

That "works of supererogation cannot be taught without arrogancy and impiety." \*

\* See 14th Article of Religion, in the *Book of Common Prayer* of Church of England. By works of supererogation it is meant works or virtues not *commanded* but only *counselled* by Christ, called counsels of perfection, such as voluntary *poverty*, voluntary state of *celibacy*, or chaste single life for God's sake, and voluntary *obedience*, which is, the putting of oneself under a legitimate superior to obey him in any matter which is not in violation of the Law of God.

That the exact observance of the Commandments of God is impossible.

That it is a matter of indifference which Christian religion you profess.

That God (so Calvin blasphemously taught) has predestined and consigned some men, independently of their acts, and without any fault of their own, to everlasting perdition. (Institut. lib. iii. chap. 21.)

That God permits those who are predestined to eternal damnation to do some good in this life, but that He permits it only in order to make them the more guilty, and punish them the more severely in eternity. (Calvin Institut. lib. iii., chap. 2. No. 11.)

And many more tenets hurtful and unsound. These fruits show of what sort the tree (the right of private interpretation of Scripture against legitimate authority) is, for "*by their fruits you shall know them.*" (S. Matt. vii. 20.)

Notwithstanding these faulty principles, a high moral standard is often found amongst Protestants of various denominations. This is because happily such persons do not carry out their professed principles to their legitimate conclusions, but follow rather the dictates of natural sense of right and wrong, and adhere to certain portions of Catholic faith still surviving among them.

The Catholic Church is truly holy. Her teaching, both in faith and in morals, inspires her children with a love of perfection; leads them to holiness of life, to practise all virtues, to abhor all sin, to avoid the occasions of it, and to observe faithfully all God's commandments. This is all included in the idea of true holiness. She urges the use of prayer and of the holy Sacraments, and of all other means through which God's grace can be obtained. Holy Church commands her children to render to all whatever is their due;

loyal allegiance to the ruling Civil Power in temporal concerns; faithful obedience to Ecclesiastical superiors in spiritual matters; affection and ready submission to Parents, and to those acting in their stead; respect to all placed over us; consideration and kindness to all placed under us; respect and Christian love towards all, and even love in return for ill treatment.

The Church encourages us to devote ourselves, as much as our other duties will allow us, to spiritual and corporal works of mercy. Such are—to instruct the ignorant; to reclaim the sinner; to help those in danger and trouble on sea and on land; to relieve the poor; to shelter the homeless, the young, and the infirm; to visit the afflicted, the aged, the sick, and the dying, in workhouses, orphanages, hospitals, asylums, and prisons, or wherever they may be; to bury the dead, and to pray for them and for the spiritual and temporal wants of our neighbour in general.

We are taught by Holy Church to worship God, who is of infinite majesty, power, truth, mercy, and goodness, by frequent acts of adoration, humility, faith, hope, contrition, and love; and by regular and devout attendance at the Services of the Church, which she celebrates not only on Sundays and Festivals but also on week-days. Holy Mass, as a rule, is celebrated daily in all Catholic churches by each Priest, in order to *shew forth the death of the Lord*, and keep the faithful constantly in remembrance of Him and His all availing Passion and Death.

She puts constantly before her children the life of JESUS CHRIST as the perfect model for their imitation, "*Put ye on the Lord Jesus Christ.*" (Romans xiii. 14.) "*Leaving you an example that you should follow His steps.*" (1 St. Peter i. 21.)

The lives of the Saints also are often placed before



us that we may be encouraged by their bright example in the practice of humility, obedience, purity, charity, patience, self-denial, devotion, perseverance and zeal; which virtues the Saints possessed in a degree called heroic, that distinguished them from ordinary pious Christians.

The example of the martyrs who died for Christ, for the faith, and for virtue's sake, are also continually placed before us, that we may learn how to endure sufferings and even death rather than be unfaithful to God, and stain our conscience with sin. The Christian motto is: "*Malo mori quam foedari*," that is, *Death before dishonour*.

The Church commands us to be continually watchful over ourselves, so as not wilfully to allow, even for a moment, one bad thought to defile the mind.

Those who, unhappily, have fallen into sin, she encourages to repent and to return to God without delay, and to approach the sacrament of Penance in order to have their souls cleansed in the Most Precious Blood of JESUS, which is applied to them in that life-restoring, healing, and comforting sacrament.

The Catholic Church forbids the least injustice to any one, and strictly obliges us to make reparation and restitution, according to our ability, for any injury or injustice that we may have done to any one, even though our neighbour may not be aware of the wrong.

She presses us to approach frequently and devoutly the most Blessed Sacrament of Holy Communion, that our souls may be fed and strengthened by that Heavenly Food, our hearts more and more inflamed with the fire of Divine Love, and that thus we may continually grow in grace and piety.

In short, the Catholic Church forbids all that is wrong, even for the sake of obtaining the greatest

temporal advantage ; she commands all that is dutiful and encourages all that is good, holy, and perfect, even the striving after the attainment of those sublime virtues, for the observance of which Jesus Christ gave not *precepts* but only *counsels*, called "Counsels of perfection."

The Church cannot be held responsible for the conduct of bad Catholics, for they are bad, inasmuch as they *depart* from the Catholic teaching and rule. All Catholics who faithfully and humbly follow the guidance of the Church, whatever may be their nation, or lawful calling and position in life, will become exemplary Christians, and it may be, even Saints.

Here the question naturally arises : Are the fruits of sanctity or virtue, which are attained through grace, and practised to the high degree called heroic, to be found among the members of the Catholic Church, or among the different new teachers who undertook to reform the Church in the sixteenth century ?

The first thoughts that strike most people who consider this subject are, that not one of those leaders of the "Reformation" is regarded by any as a Saint, but that some of them are admitted, even by many Protestants, to have been quite the reverse of Saints, and, that all the Saints of Christendom, even those Saints retained in the Calendar of the State Church of England, and under whose names many Protestant Churches are dedicated, lived and died strict members of the Catholic Church in communion with the See of Rome, zealously attached to her doctrine and discipline.

In this calendar of the Church of England we still meet with Pope St. Gregory I., the zealous assertor of Papal Supremacy (March 12) ; St. Benedict (March 21) of Monte Cassino, the Patriarch of the Western Monks

and Nuns ; St. Dunstan of Canterbury (May 18), the vindicator of clerical celibacy ; St. Augustine of Canterbury (May 26), who, after the Saxon Invasion, preached the Catholic Faith to the inhabitants of pagan England ; and the name of St. Bede, known as Venerable Bede (May 27), the Benedictine Monk of Yarrow, Northumberland, the faithful historian of those days of Catholic glory in England ; the glorious Martyr St. Lawrence (Aug. 10), the devoted Deacon of St. Sixtus II., Pope and Martyr ; St. Jerome (Sept. 30), who was so devoted to the Papal chair, in the fourth century ; St. Clement, Pope and Martyr (Sept. 23), whose Apostolic letters still exist ; Pope St. Sylvester (Dec. 31), (under whom the Christian Emperor Constantine the Great was converted to Christianity), who, empowered by the Emperor, first built, in several parts of Rome, churches for public worship, which, history states, he adorned with sacred images.

The names of other Saints in communion with the Roman See,—for example, St. David, St. Chad, St. Edward, St. Richard, St. Alphege, St. Martin, St. Swithin, St. Giles, St. Lambert, St. Leonard, St. Hugh, St. Remigius, St. Edmund M., St. Agnes, St. Catherine, St. Etheldreda, St. Margaret,—are all retained in the Calendar of the State Church of England, and give names to many Churches of that Establishment.

Besides these there are very many other Saints in the Roman Catholic Church, who, for the extraordinary purity and sanctity of their lives, many learned and candid Protestants admit were saints. Even Luther acknowledges St. Anthony, St. Bernard, St. Dominic, St. Francis of Assisi, St. Bonaventure and others to be Saints, though they were avowed Roman Catholics, and defenders of the Roman Catholic Church against the heretics and schismatics of their times.

But, added to this and other testimonies, it is certain that the supernatural virtues and heroic sanctity of a countless number of holy persons of different nation, sex, rank, and profession, have wondrously adorned the Catholic Church in every age.

For three hundred years every successor of the glorious St. Peter, almost without exception, numbering more than thirty, received, like St. Peter, the crown of Martyrdom in, or near, their beloved city of Rome. A great number of Popes, and an immense number of Bishops, are regarded by the Church as Saints, besides more than twelve millions of martyrs who are known to have nobly sealed their belief in the Catholic faith with their blood.

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## CHAPTER XXX.

### LIST OF SOME SAINTS.

Besides the Apostles chosen by our Lord, the names of a great number of Saints are familiar to Catholics. The following comparatively short list of *Saints* (for the number might readily be increased a hundred fold), more familiarly known among English-speaking and Italian Catholics, has been carefully drawn up and arranged in the order of time.\*

The year and day on which the festival of each occurs is added, following as a rule the Roman Calendar, generally marking the day of their decease, and on which we may piously believe that their holy souls passed to the enjoyment of everlasting happiness.

\* When a Christian is only in a well-grounded reputation of Saint, he is called "Servant of God." When his cause is introduced in the Court of Sacred Rites, he is called "Venerable." When he is beatified, he is called "Blessed." When canonised by the Church, he is called "Saint."

## ABBREVIATIONS HERE USED EXPLAINED.

A. Ap.—Signifies Apostle.	O. P.—Order of Preachers or Dominicans.
Ab., Abs.—Abbot, Abbess.	O. S. A.—Order of St. Augustine.—Augustinians.
Abp.—Archbishop.	O. S. B.—Order of Monks of St. Benedict.—Benedictines.
A. D.—Anno Domini ( <i>in the Year of our Lord</i> ).	O. S. C.—Oblate of St. Charles Borromeo.—Oblates.
B. or Bp.—Bishop.	O. S. F. Order of the Friars Minor of St. Francis of Assisi.—Franciscans.
Bl.—Blessed.	O. S. M.—Order of Servants of B. V. Mary.—Servites.
C.—Confessor.	P.—Pope.
c.— <i>circa</i> ; about.	Pr.—Priest.
Card.—Cardinal.	Pat., Patrs.—Patron, Patroness.
C. O.—Congregation of the Oratory of St. Philip Neri.—Oratorians.	Q.—Queen.
Comps.—Companions.	S., St., SS.—Saint, Saints.
Congr.—Congregation.	S. J.—Society (or Company) of <i>Jesus</i> .—Jesuits.
D.—Doctor (or Teacher) of the Church.	V.—Virgin.
Disc.—Disciple.	Ven.—Venerable.
Emp.,-ss.—Emperor, Empress.	W.—Widow.
F.—Father.	<i>N.B.</i> —The Saints printed in italic are Fathers of the Church.
Fndr.,-ss.—Founder, -dress.	
K.—King.	
M.—Martyr.	
O. M. C.—Order of Mount Carmel.—Carmelites.	

NOTE.—This sign † placed before the name of a Saint in this list signifies that such name is still retained in the Calendar prefixed to the Book of Common Prayer of the State Church of England.

St. Linus, P.M. Rome. Succeeded St. Peter, Sept. 23, A.D. 76.

St. Thecla, v.M. Iconium, Disc. of St. Paul. Sept. 23, 100.

† St. Clement, P.M. Rome. Nov. 23, 100 (Philipp. iv. 3). Suffered under Trajan. Wrote an Epistle to the Church of Corinth which is extant.

St. Pudentiana, v. Rome. Disc. of St. Peter. May 19, 101.

St. Ignatius, M. Bp. of Antioch, Disc. of St. John. Feb. 1, 127.

St. Pius I., P.M. Rome. July 11, 151.

St. Polycarp, M. Bp. of Smyrna. Jan. 26, 166.

- St. Justin Martyr*, Sichein, Palestine, Apologist of the Christian Religion. Apr. 13, 167.
- St. Eleutherius*, P.M. Rome, at the request of K. Lucius sent *St. Fugatius* and *St. Damianus* into Britain. June 1, 179, or Oct. 9, 182.
- St. Irenaeus*, M. Bp. of Lyons, France. July 4, 202.
- St. Victor*, P.M. Africa, Rome. July 28, 202.
- † *St. Perpetua*, M. and *St. Felicitas*, and comps. Carthage. Mar. 7, 203.
- St. Zephyrinus*, P.M. Rome. Aug. 26, 219.
- St. Calistus*, P.M. Rome. Oct. 14, 222.
- † *St. Cecily*, V.M. Rome, patrs. Sacred Music. Nov. 22, 230.
- St. Victoria*, V.M. Rome. Dec. 22, 250.
- † *St. Agatha*, V.M. Sicily. Feb. 5, 251.
- St. Sixtus II.*, P.M. Rome. Aug. 6, 258.
- † *St. Lawrence*, M. Deacon of Rome. Aug. 10, 258.
- † *St. Cyprian*, M. Africa, Bp. of Carthage. Sept. 16, 258.
- St. Eugenia*, V.M. Rome, formerly named in the Canon of the Mass. Dec. 25, about 258.
- † *St. Valentine*, M. priest, Rome, devoted to serve the martyrs under Emp. *Claudius II.* Feb. 14, 270.
- † *St. Denis*, M. Rome, first Bp. of Paris, who with *Rusticus* and *Eleutherius*, M.M. brought the Gospel to that part of Gaul. Oct. 9, 272.
- St. Denis* (or *Dionysius*), P.M. Rome, defended the faith in the Divinity of *Jesus Christ*, and of the *Holy Ghost*. Dec. 26, 272.
- † *St. Prisca* (or *Priscilla*), V.M. Rome. Jan. 18, 275.
- † *St. Margaret*, V.M. Antioch, in Pisidia. July 20, 278.
- St. Maurice*, M. Gaul, captain of a Legion. Sept. 22, 286.
- † *St. Fabian*, P.M. Rome. Jan. 20, 288.
- St. Sebastian*, M. Narbonne, France, soldier under the Roman Emp. Jan. 20, 288.
- † *St. Crispin*, M. Soissons, France, cordwainer, Companion of *St. Denis*. Oct. 25, 288.
- † *St. Faith*, V.M. Agen, Aquitaine, France. Oct. 6, 290.
- † *St. George*, M. Cappadocia, Asia Minor, pat. England and Russia, styled by the Greeks *The Great Martyr*. Apr. 23, 303.
- S. Victoria*, V.M. Abitina, near Carthage, martyred with forty-eight other Christians. Feb. 11, about 303.
- † *St. Alban*, M. Verulam, *St. Albans*, first martyr in Britain. June 22, 303.

- St. Philomena, v.M. Rome. Aug. 11, 303.
- † St. Agnes, v.M. Rome, of Patrician family. Jan. 21, 304.
- † St. Vincent, M. Deacon, Saragossa, Spain. Jan. 22, 304.
- St. Pancratius (or Pancras), M. Rome. May 12, 304.
- St. Eugenia, v.M. Egypt. Sept. 22, 304.
- St. Januarius, M.B. of Beneventum, Italy, Patr. of Naples, where a relic of his blood miraculously liquefies yearly. Sept. 19, 305.
- St. Quiricus (or St. Cyr), M. Tarsus, Cilicia, brave boy of three years, Patron of great military College near Versailles, France, who died for the faith, with his Mother, St. Justine. Sept. 26, 304.
- St. Barbara, v.M. Nicomedia. Dec. 4, 306.
- St. Chrysogonus, M. Rome, named in Canon of the Mass. Nov. 24, about 304.
- † St. Lucy, v.M. Syracuse, Sicily. Dec. 13, 304.
- St. Anastasia, M. Rome, Disc. of S. Chrysogonus. Dec. 25, 304.
- † St. Catherine, v.M. Alexandria, Egypt. Nov. 25, 307.
- St. Theodosia, v.M. Tyre, Palestine. Apr. 2, 308.
- St. Helen, w. Emps. Britain (Colchester), Mother of Emp. Constantine the Great. Aug. 18, 328.
- † St. Sylvester, P.C. Rome. Dec. 31, 336.
- St. Paul, c. first Hermit. Jan. 15, 342.
- † St. Nicholas (St. Claus), c. Bp. of Myra (Lycia, Asia Minor), patr. children, Patron St. of Russia. Dec. 6, 352.
- St. Anthony, c. Ab. Egypt, *Patriarch of Monks*. Jan. 17, 342.
- † St. Hilary, C.D. Gaul, Bp. of Poitiers. Jan. 13, 368.
- St. Eusebius, M. Isle of Sardinia, Bp. of Vercelli, Piedmont. Opposed the Arians. Sept. 26 and Dec. 15, 370.
- St. Athanasius, C.D. Egypt, Patriarch of Alexandria, one of the four great Doctors of the East. May 2, 373.
- St. Basil, C.D. Cappadocia, *The Great*, Abp. Cæsarea, one of the four great Doctors of the East. June 14, 379.
- St. Cyril, C.D. Bp. of Jerusalem, was present at the first Council of Constantinople, 381. Mar. 18, 386.
- St. Monica, w. Tagaste, Africa, Mother of S. Augustine, Bp. of Hippo. May 4, 387.
- St. Gregory Nazianzen, C.D. *The Theologian*, Abp. of Constantinople, one of the four great Doctors of the East, chosen friend of St. Basil, and teacher of St. Jerome. May 9, 389.



- † St. Martin, c. Hungary, Bp. of Tours, France. Nov. 11, 397.
- † St. *Ambrose*, c.D. Gaul, Abp. of Milan, one of the four great Doctors of the West. Dec. 7, 397.
- St. Ives, c. Persian missionary to Britain. June 10, c. 400.
- St. Alexius, c. pilgrim, of patrician family, Rome. July 17, c. 400.
- St. Simplicius, c. Bp. of Milan after St. Ambrose. Aug. 16, 400.
- St. Pelagia, penitent, Antioch, formerly an actress. Oct. 11, c. 400.
- St. Paula, w. of patrician family, Rome. Jan. 25, 404.
- St. *John Chrysostom*, c.D. Antioch, Patriarch of Constantinople, one of the four great Doctors of the East. Jan. 27, 407.
- † St. *Jerome*, c.D. Stridon, Dalmatia, Card., one of the four great Doctors of the West; Author of the Latin version of Holy Scriptures called the "*Vulgate*" from the original Hebrew and Greek. Sept. 30, 420.
- † St. *Augustine*, c. Bp. of Hippo, Africa, one of the four great Doctors of the West. Aug. 28, 430.
- St. *Cyril*, c. patriarch of Alexandria. Jan. 28, 444.
- St. Germanus, c. Bp. of Auxerre, France, *Apostle of Britain*, with comps. St. Lupus of Troyes, and afterwards with St. Severus of Treves. July 30 and Aug. 11, 448.
- St. *Vincent*, of *Lerins*, c. Provence. May 24, 450.
- St. *Peter Chrysologus*, c.D. Imola, Abp. Ravenna. Dec. 2, 450.
- St. Ursula, v.M. and comps. Britain, shot with arrows by the Huns in Bas Rhin, Germany, Patr. of education and of the Sorbonne, Paris. Oct. 21, 453.
- St. Patrick, B.C. Britain, or Brittany, Abp. of Armagh, sent by Pope Celestine, *Apostle of Ireland*. Mar. 17, 460.
- St. Leo I., P.C.D. "*The Great*," Rome, stayed Attila, "the Scourge of God," from invading South Italy. Apr. 11 and Nov. 10, 461.
- St. Germanus, B.M. France, "*Apostle of Scotland*." May 2, 480.
- St. Genevieve, v. Nanterre, Patrs. of Paris. Jan. 3, 512.
- St. Brigid, v. ab. (Kildare), Patrs. of Ireland. Feb. 1, 523.
- St. *Fulgentius*, c.D. Carthage, Bp. of Ruspa, Africa. Jan. 1, 533.
- † St. Remigius (or Remy), c. Abp. of Rheims, France, *Apostle*

- of the Franks, baptized K. Clovis. Jan. 13 and Oct. 1, 533.
- \* St. Scholastica, V.(O.S.B.), Abs. Italy, St. Benedict's sister, Fndrs. of the Benedictine Nuns. Feb. 10, 543.
- St. Benedict, c. Abbot, Nursia, Italy, Monte Cassino, *Patriarch of the Western Monks*. March 21, 543.
- † St David, c. Abp. of Menevia, Patr. of Wales, Disciple of St. Paulinus, Uncle of the famous Prince Arthur. Mar. 1, 544.
- St. Finian, c. Leinster, Ireland, Bp. of Cluain-Iraird (or Clonard). Dec. 12, 552.
- † St. Leonard, c. hermit, Orleans, France. Nov. 6, 559.
- St. Cloud (or Clodoald), c. priest, son of Clodomer, K. of Orleans, and St. Clotilde. Sept. 7, 560.
- St. Maclovius or Malo, c. Wales. Nov. 15, 564.
- St. Columb (or Columbkil), c. Scotland, Disciple of St. Finian, Ab. of Durrogh, Ireland, "*Apostle of the Picts*," Scotland. June 9, 567.
- St. Asaph, c. Bp. of St. Asaph, Wales. May 1, 590.
- St. Kentigern, c. St. Asaph, Flint, Bp. of Glasgow, called "Munghu" (or dearest friend). Jan. 13, 596.
- † St. Gregory I., P.C.D. (O.S.B) "*The Great*," one of the four great Doctors of the West, *Apostle of England*. Mar. 12, 604.
- St. Augustine, c. (O.S.B.) Abp. of Canterbury, *Apostle of England*, sent by Pope Gregory the Great to convert the Anglo-Saxons. May 26, 604.
- St. John Climacus, c. Egypt, "*The Scholastic*." Mar. 30, 605.
- St. Ethelbert, c. K. of Kent, England, First Christian K. of the English converted by St. Augustine (or Austin). Feb. 24, 616.
- St. Columban, c. Leinster, Ab. of Fontaines, France. Nov. 21, 617.
- St. Lawrence, c. (O.S.B.) Abp. of Canterbury. Feb. 9, 619.
- St. Beuno, c. Shrewsbury, Ab. of Clunnoch, Carnarvon, Wales. April 21, about 620.
- St. Winefrid, v.m. Patrs. of Wales, Holywell. Nov. 3, 630.
- St. Aidan, c. (O.S.B.) Iona, "*Apostle of Northumbria*." Sept. 20, 631.

\* Many of the Saints (after A.D. 543) in this list belong to the Venerable Order of St. Benedict, to which Order the United Kingdom is indebted for the foundation of so many of her noble Abbeys, Cathedrals, and Colleges.

- St. Edwin, M. K. of Northumbria, Fndr. of Edinburgh. Oct. 12, 633.
- St. *Isidore*, c. (O.S.B.) Bp. of Seville, Spain. Apr. 4, 636.
- St. Oswald, M. K. of Northumbria. Aug. 5, 642.
- St. Sigebert, K. of the East Angles, Fndr. of Westminster Abbey. Oct. 29, 642.
- St. Bees (or Bega), v. Ireland, Fndrs. of Abbeys at Durham, Hartlepool, and Tadcaster. Sept. 6, Nov. 22, c. 650.
- St. Bavon, c. hermit, Liège, Gand (Ghent). Oct. 1, 653.
- St. Botolph, M. Ab. Norway, England. June 17, 655.
- St. Martin, P.M. Tuscany, starved to death in the Chersonese (Crimea). June 17 and Nov. 12, 655.
- St. Gertrude, v. (O.S.B.), first Abs. of Nivelles, Belgium. Mar. 17 (Brabant, May 8), 659.
- † St. Chad, c. (O.S.B.), Whitby, Bp. Educated at Lindisfarne under St. Aidan, of Lichfield. Mar. 2, 673.
- † St. Etheldreda (or St. Audry), v. (O.S.B.), Abs. of Ely, Cambridge, of royal descent. June 23, 679.
- St. Erconwald, c. Bp. of London, of royal descent, brother of St. Edelburga. April 30, 686.
- St. Cuthbert, c. (O.S.B.), Kells, Meath, Ireland. Bp. of Lindisfarne, Northumbria, Patr. of Durham. Mar. 20, 687.
- St. Bennet Biscop, c. (O.S.B.), Ab. of Wearmouth. Jan. 12, 690.
- St. Wereburge, v. (O.S.B.), Abs. Patrs. of Chester. Feb. 21, 690.
- St. Munde or Mungo, c. Ab. Scotland, Patr. of Argyleshire. April 15, 692.
- † St. Lambert, M. Bp. of Maestrich, Patr. Liège, Brabant. Sept. 17, 709.
- St. Wilfrid, c. (O.S.B.), Bp. of York. Oct. 12, 709.
- † St. Giles, c. Athens, Ab. of Arles, France. Sept. 1, 724.
- † St. *Bede*, styled *The Venerable*, c.D. (O.S.B.), Father and Doctor of the Church, Jarrow, England. May 27, 735.
- † St. Boniface, M. (O.S.B.), England, Bp. of Mayence, Ap. of Germany and Denmark, martyred by the Pagans near Utrecht. June 5, 755.
- St. Walburge, v. (O.S.B.), Abs. Dorset, niece of St. Boniface. Feb. 23, 779.
- St. Ida, w. Munster, Germany. Sept. 4, 830.
- † St. Swithin, c. (O.S.B.), Bp. of Winchester. July 15, 862.
- St. Ebbe, v.M. and Comp., Scotland, burned by Danes under Hinguar & Hubba. April 2 & Oct. 5, c. 870.

- † St. Edmund, m. K. of the East Angles. Nov. 20, 870.  
Bl. Alfred, "*The Great*," c. K. of England. Oct. 26, 900.  
St. Odo, c. (O.S.B.) styled "*The Good*," England, Abp. of Canterbury. Sept. 1, 958.
- † St. Edward, m. K. of England. Mar. 18, 979.  
St. Edith, v. Wilton, daughter of K. Edgard. Sept. 16, 984.
- † St. Dunstan, c. (O.S.B.), Abp. of Canterbury, Ab. of Glastonbury, nephew of St. Alphege. May, 19, 988.  
St. Oswald, c. (O.S.B.), Abp. of York, nephew of St. Odo. Feb. 29, 992.  
St. Adelaide, w. Burgundy, wife of Otho I., Emp. of Germany. Dec. 16, 999.
- Bl. Bernard of Menthon, c. Savoy, Fndr. of Hospice of Great and Little St. Bernard. May 28 & June 15, 1008.
- † St. Alphege, m. (O.S.B.), Abp. of Canterbury. April 19, 1012.  
St. Henry II., c. (O.S.B.), "*The Pious*," Bavaria, Emp. of Germany, obtained from the Pope that Nicene Creed should be sung at High Mass. July 15, 1024.  
St. Edward, named "*The Confessor*," c. K. of England, Patr. of Westminster. Jan. 5 and Nov. 13, 1066.  
St. Canute IV., m. K. of Denmark, son of K. Suenon II. Jan. 19, 1086.  
St. Gregory VII., c.p. (O.S.B.), "*Hildebrand*," Tuscany, died in exile. May 25, 1087.
- † St. Margaret, w. Q. of Scotland, descended from royal Anglo-Saxon family, wife of K. Malcolm, who built Durham Cathedral and Dunfermline Abbey. St. Margaret's head rests at Douay, France. June 10, 1093.  
St. Wulstan, c. (O.S.B.), Bp. of Worcester. Jan. 19, 1095.  
St. Bruno, c. Fndr. of Carthusians, Cologne. Oct. 6, 1101.  
St. Anselm, c.d. (O.S.B.), Aoste, Piedmont, Abp. of Canterbury. April 21, 1109. Resisted K. William Rufus.  
St. Osmund, c. Normandy, Bp. of Salisbury, completed the Sarum Missal. December 4, 1099.  
St. Robert, c. (O.S.B.), Ab. of Molesme, France. Fndr. of Cistercians. April 29, 1110.  
Bl. Ida, w. Lorraine, mother of Godfrey de Bouillon. April 13, 1112.  
St. Hugh, c. Bp. of Grenoble, France. April 1, 1132.  
St. Stephen Harding, c. (O.S.B.), Ab. Dorset. April 17, 1134.  
St. Norbert, c. Abp. of Magdeburg. Fndr. of the *Order of Premonstratensians*. June 6, 1134.

- St. Leopold, c. Austria, son of K. Leopold III. and Ita. Nov. 15, 1136.
- St. William, c. (O.S.B.), Ab. Lombardy. Fndr. of *Congr. of Monte Vergine*, near Naples. June 25, 1142.
- St. Malachy, c. Abp. Armagh, Primate of Ireland and Papal Legate. Gifted with the spirit of prophecy. Died in Clairvaux Abbey, in St. Bernard's arms, aged 54. Nov. 2, 1144.
- St. Bernard, c.d. (O.S.B.), Burgundy, styled the "*Mellifluous Doctor*," Ab. of Clairvaux, France. Aug. 20, 1153.
- St. William, c. Abp. of York, nephew of K. Stephen. June 8, 1154.
- St. Aelred, c. (O.S.B.), Ab. of Rievaulx, York. Jan. 12, 1156.
- St. Robert, c. (O.S.B.), Fountains Abbey, York, Ab. of Newminster, Northumberland. June 7, 1159.
- St. Matilda, v. Abs., Bavaria. May 30, 1160.
- St. Thomas à Becket, m. (O.S.B.), Southwark, Abp. of Canterbury. Opposed the encroachment of King Henry II. Dec. 29, 1170.
- St. Albert, m. Bp. of Liège. Nov. 28, 1192.
- + St. Hugh, c. Burgundy, Bp. of Lincoln, Carthusian, First Prior of Witham Abbey, Somerset. Nov. 17, 1200.
- Bl. Albert, c. (O.M.C.), Parma, Bp. of Vercelli, Italy, Latin Patriarch of Jerusalem. April 8 and Sept. 14, 1214.
- St. Dominic, c. Spain. Fndr. of *Orders of Friars-Preachers, or Dominicans*, called also White-Friars. Taught the Rosary of the Blessed Virgin. Aug. 4, 1221.
- St. Francis of Assisi, c. Umbria, Italy, styled "*The Seraphic*," marked with the *Stigmata* (or scars of the five wounds of Our Lord). Fndr. of *Order of Friars-Minor or Franciscans*, called also Grey Friars. Oct. 4, 1226.
- St. Anthony of Padua, Italy, c. (O.S.F.), Lisbon, great preacher and worker of miracles. June 13, 1231.
- St. Elizabeth, w. (O.S.F.), Princess of Hungary. Founded many Orphanages and Hospitals, niece of St. Hedwige. The first in Germany to join the 3rd order of St. Francis. Patrs. of the Sisters of the 3rd order of St. Francis. Nov. 19, 1231.
- St. Edmund, c. (O.S.B.), England, Abp. of Canterbury, Patr. of pious, studious youth. Withstood the encroachments of K. Henry III. Nov. 16, 1242.
- St. Hedwige, w. Patrs. of Poland. Oct. 17, 1243.

- St. Theobald, c. Ab. France. Dec. 8, 1247.
- St. Ferdinand III., c. K. of Spain, defeated the Moors, retook Seville. May 30, 1252.
- + St. Richard, c. Bp. of Chichester. April 3, 1253.
- St. Clare, v. (O.S.F.), Abs. of Assisi, Italy. Fndrs. of the *Poor Clares*. Aug. 12, 1253.
- St. Julianne, v. of Mt. Cornillon, Liège, obtained from Pope Urban IV. the Institution of the Feast of *Corpus Christi*. April 9, 1258.
- St. Rosa of Viterbo, v. (O.S.F.), Italy. Sept. 4, 1258.
- Bl. Bonfiglio Monaldi, c. (O.S.M.), Florence, first of the seven founders of the *Order of Servites of Mary*. Jan. 1, 1262.
- St. Simon Stock, c. (O.M.C.), 6th Carmelite Gen., England, Promoter of the Brown Scapular of Our Lady of Mount Carmel. Died at Bordeaux, France. May 16, 1265.
- St. Louis IX., c. K. (O.S.F.), Patr. of France. Aug. 25, 1270.
- St. Zita, v. Lucca, Italy, model for domestic servants. Her body, still uncorrupted, is venerated in the Basilica of St. Frigidian at Lucca. April 27, 1272.
- St. Thomas Aquinas, Italy, c.d. (O.P.), called "*The Angelic Doctor*," famous author of the "*Summa*," and of other great Theological Works. Mar. 7, 1272.
- St. Bonaventure, c.d. (O.S.F.), Tuscany, Card. Bp. of Albano, called "*The Seraphic Doctor*." July 14, 1274.
- Bl. Albert, c. (O.P.), Cologne, Bp. of Ratisbon, surnamed "*The Great*." Dec. 17, 1280.
- St. Thomas, c. Lancashire, Bp. of Hereford. The last canonised English Saint. Many miracles have been wrought at his tomb in Hereford. Aug. 23 and Oct. 2, 1282.
- St. Philip Benizi, c. Bologna, Italy, first General of the *Order of Servites of Mary*. Aug. 23, 1285.
- St. Gertrude, v. (O.S.B.), Abs. of Rodalsdorf, Saxony, surnamed "*The Great*." Nov. 15, 1292.
- St. Margaret of Cortona, Italy, penitent. Her body is preserved incorrupt. Feb. 26, 1297.
- St. Ivo (or Ives), c. Brittany, France (O.S.F., 3rd Order), Patr. of Parish Priests and of the Poor. May 19, 1303.
- St. Brigit, w. Princess of Sweden, Fndrs. of *Brigitines*. Oct. 8, 1313.
- St. Elzear, c. (O.S.F.), Provence, France. Sept. 27, 1325.
- St. Roch (or Rock), c. Montpellier, France. Aug. 16, 1327.

- Bl. Imelda Lambertini, v. Bologna, Italy. Sept. 16, 1333.  
 St. Elizabeth w. (O.S.F.), Aragon Spain, Q. of Portugal,  
 great niece of St. Elizabeth, of Hungary. July 8, 1336.  
 St. Juliana Falconieri, v. Florence. Fndrs. of third Order of  
 Women *Servites of Mary*. June 19, 1340.  
 St. Pelegrino, c. (O.S.M.), Forli, Italy, *Apostle of Emilia*.  
 May 1, 1345.  
 Bl. Delphina, v. (O.S.F.), Digne, France. Sept. 26, 1360.  
 St. Catherine of Siena, v. (O.P.), Patrs. of Rome. April 30, 1380.  
 St. John Nepomucen, m. Canon of Prague, Bohemia, Martyr  
 to the "Seal of Confession." May 16, 1383.  
 Bl. Margaret, w. of the royal Family of the Dukes of Savoy.  
 Nov. 27, 1404.  
 St. Vincent Ferrer, c. (O.P.), Valencia, Spain. Wonderful  
 for the gift of miracles. April 5, 1419.  
 St. Frances, w. (O.S.B.), of Rome, Fndrs. of *Collatines*.  
 Mar. 9, 1440.  
 St. Collette, v. (O.S.F.), Amiens. Mar. 9, 1447.  
 Bl. Gabriel Ferretti, c. (O.S.F.), Related to Pope Pius IX.  
 Ancona, where his body remains incorrupt. Dec. 22,  
 1456.  
 St. Catherine of Bologna, Italy, v. (O.S.F.). Her body still  
 intact. Mar. 9, 1463.  
 Bl. Amedeus, c. Duke of Savoy. Mar. 30, 1472.  
 St. Casimir, c. son of Casimir III., K. of Poland and Eliza-  
 beth of Austria. Mar. 4, 1483.  
 St. Bernardine of Sienna, c. (O.S.F.), Italy, great missionary,  
 priest, great worker of miracles, and great prophet.  
 May 20, 1483.  
 Bl. John Angelo Porro, c. (O.S.M.), Milan, introduced the  
 method of *Christian Doctrine*. Oct. 24, 1506.  
 St. Francis of Paula, c. Calabria, great worker of miracles,  
 Fndr. of *Friars Minims*. April 2, 1507.  
 St. Catherine of Genoa, w. Sept. 14, 1510.

And in latter times, since poor England was torn  
 away from Catholic Unity :

- St. Jerome Emilianus of Venice, c. Pr. Fndr. of the *Somaschi*,  
 for educating youth. July 20, 1530.  
 St. Angela of Merici, v. Brescia, Italy. Fndrs. of *Order of St.*  
*Ursula*. Jan. 27, 1540.  
 St. John of God, c. Fndr. of *Order of Charity for the Sick*.  
 Mar. 11, 1550.



- St. Francis Xavier, c. (S.J.), Apostle of the Indies and Japan. Dec. 3, 1552.
- St. Thomas of Villanova, c. Spain, Abp. of Valencia. Sept. 8, 1555.
- St. Ignatius of Loyola, c. Guipuscoa, Spain. Fndr. of the *Society or Company* of JESUS. July 31, 1556.
- St. Peter of Alcantara, c. (O.S.F.), Spain, Comp. of St. Teresa. Oct. 19, 1562.
- St. Stanislas Kostka, c. (S.J.), Poland, Patr. of youth. Nov. 13, 1568.
- St. Pius V., P.C. (O.P.), of Bosco, near Alessandria, Piedmont. He together with Don John of Austria crushed the power of the invading Turks, of Sultan Selim II., in the Gulf of Lepanto, Ionian Sea. His uncorrupted body is seen in the Basilica of St. Mary Major, at Rome. May 5, 1572.
- Martyrs of Gorcum (O.S.F.), Holland. July 19, 1572.
- St. Louis Bertrand, c. Valentia, Spain, (O.P.), Great Missionary and Performer of Miracles. Oct. 9, 1581.
- St. Pascal Baylon, Shepherd, c. (O.S.F.), Aragon, Spain. May 17, 1582.
- St. Teresa of JESUS, v. Avila, Castille, Spain, Reformer of the Carmelites or Whitefriars, styled "*The Seraphic Mother*." Oct. 1582.
- St. Charles Borromeo, c. Card. Abp. of Milan, once capital of Lombardy. Fndr. of *Oblates of St. Charles*. Nov. 4, 1584.
- St. Catherine Ricci of Florence, v. Feb. 13, 1590.
- St. Louis Gonzaga, or St. Aloysius (S.J.), c. royal Prince, Castiglioni, Mantua. Patron of youth. June 21, 1591.
- St. John of the Cross, c. (O.M.C.), Avila, Spain, coadjutor of St. Teresa in reforming O.M.C. Nov. 24, 1591.
- Bl. Alexander Sauli, c.B. Lombardy, Bp. of Pavia, Sup.-Gen. of *Barnabites*. April 23 & Oct. 12, 1592.
- Bl. Felix, c. Capuchin, Rome. May 18, 1595.
- Bl. Peter Canisius c. (S.J.) of Cologne. Dec. 21, 1597.
- St. Philip Neri, c. Florence. Fndr. of the *Fathers of the Oration*, surnamed *Apostle of Rome*. May 26, 1595.
- St. Germaine Cousine v., Toulouse, France, shepherdess. June 15, 1601.
- St. Mary Magdalen of Pazzi, Florence, v. Teresian Carmelite. Her body is still incorrupt. May 27, 1607.
- St. Andrew Avellino, c.A. *Theatine Father*. Nov. 10, 1608.

- St. Camillus of Lellis, c. Fndr. of the *Clerks Regular (Servants of the Sick)*. July 21, 1648.
- St. Rose of Lima, v. (O.P.), first canonised saint of South America. Aug. 30, 1617.
- Bl. Alphonus Rodriguez, c. (S.J.), Segovia, Spain. Oct. 30, 1617.
- St. Francis of Sales, c. Bp. of Geneva, D., converted thousands of Calvinists. Fndr. of Order of *Nuns of the Visitation*. Jan. 29, 1622.
- Bl. John Berchmanns, c. (S.J.), Brabant, Belgium, and Rome. Model of a fervent novice. Aug. 13, 1621.
- St. Sebastian Valfré, c. (C.O.), Piedmont, called the *Apostle of Turin*. Jan. 30, 1629.
- St. Michael de Sanctis, c. Pr., Catalonia. April 10, 1625.
- St. Hyacintha Mariscotti, v. (O.S.F.), Rome. Feb. 6, 1640.
- St. John Francis Regis, c. (S.J.), Narbonne, France, wrought many miracles. June 16 and Dec. 31, 1640.
- St. Jane Frances of Chantal, w. of Dijon, France, First of *Nuns of the Visitation*. Aug. 21, 1641.
- St. Joseph Calasactius, c. Aragon, Spain, Priest. Fndr. of the *Regular Clerks of the Pious Schools for the Instruction of Youth*. Aug. 27, 1648.
- Bl. Peter Claver, c. (S.J.), Carthagera, Spain, *Apostle of the Negroes*, called himself "*Slave of the Slaves*." Sept. 9, 1654.
- St. Vincent of Paul, c. Landes, France. Fndr. of "*Congregation of Lazarists*" and "*Sisters of Charity*." July 19, 1660.
- St. Joseph of Cupertino, Italy, Friar-Minor, c. marvellous for his raptures, humility, and zeal. Sept. 18, 1663.
- Bl. Margaret Mary Alacoque of the Incarnation, v. of Autun, and Paray-le-Monial, France, Nun of the *Visitation*; promoter of the Devotion to the SACRED HEART OF JESUS. Oct. 17, 1690.
- Ven. Margaret Bourgeois, v. Troyes, France, Fndrs. Order of Sisters of Notre Dame, who established Missions in Illinois, Vermont, and Connecticut; and at Ville-Maria, Montreal, Lower Canada. Died Jan. 12, 1700, aged 80.
- Bl. Crispin, c. (O.S.F.), Viterbo. May 23, 1710.
- St. Leonard, c. Port Maurice, Genoa. Nov. 26, 1751.
- St. Paul of the Cross, c. Ovada, near Alessandria, Piedmont. Fndr. of *The Passionist Fathers*. April 28, 1775.
- St. Benedict Joseph Labre, c. Mendicant, Boulogne, France, April 16, 1783.

- Bl. Mary of the Incarnation. Superioress of the Ursulines of Quebec. Styled by Bp. Bossuet "The Teresa of the New World." Beatified by P. Pius IX., 1876.
- St. Alphonsus Liguori, c.d. Bp. of St. Agatha, Naples. Fndr. of *Redemptorist Fathers*, Doctor of the Church. Aug. 2, 1787.
- Ven. John Baptist de la Salle, c. Theologian, Canon of Rheims, France, Fndr. of the Institute of *Christian Brothers*, declared Venerable May 8, 1840. Died April 7, 1719.
- Ven. Gaspare del Bufalo, c. Rome. Fndr. of the *Congregation of the Most Precious Blood*. Dec. 28, 1837.
- Ven. Anna Maria Taigi, w. Sienna and Rome. Dec. 15, 1837.
- Ven. John Baptist Marie Vianney, c. Curé of Ars, near Lyons. France, departed this life in the odour of sanctity, Aug. 4, 1859; declared Venerable Oct 3, 1872.
- Ven. Anne (de Lobera), of Jesus, c. (O.M.C.), of Medina del Campo, Spain. *Companion of St. Teresa*. Founded Convents in France and Belgium. Mar. 4, 1621. Declared Venerable by Pope Leo XIII., April 13, 1878.
- Ven. Elizabeth Sauna, Condrongianos, Sardinia. Died in Rome Feb. 17, 1857.
- Servant of God, Vincent Pallotti, Rome. Fndr. of the *Pious Society of Missions*, departed this life in the odour of sanctity, Jan. 22, 1850.

and a host of other Saints of all nations, whom no man could number, and of *whom the world was not worthy, a glorious cloud of witnesses* who all lived and died strict members of the Catholic and Roman Church, and whose sanctity God has made known by many miracles, according to His promise :

"Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do : and greater than these shall he do, because I go to the Father." (St. John xiv. 12, 13.) See also St. Mark xvi. 17, 18.

Thus it may be seen that the Roman Catholic Church has the doctrine of Holiness, the means of Holiness, the fruits of Holiness, and the divine testimony of Holiness.

## CHAPTER XXXI.

## THIRD MARK—CATHOLICITY.

Catholics believe, as expressed in the Nicene Creed, that the true Church of God is *Catholic*, that is to say, *universal* or *spreading its jurisdiction throughout all nations*: not *territorial*, not *national*, not of one continent, not limited to a portion of earth, but of a church which having its parts in communion with each other and well organised together, forms one whole, one body one universal empire in spirituals; a church which has its members not only in one or some countries of the earth, but in any, and in every part of the world.

Jesus Christ sent His Apostles to teach, not only one nation, but *all nations*; therefore the true Church of Christ cannot be merely a *national church*, separated in its teaching and discipline from all other churches, but must be the church which, everywhere one and the same, is spread throughout all the world.

Catholics are truly *Catholics*, in *fact* and in *name*. In *fact*, from their being not of one nation only, but of all nations of the earth; in *name*, because whenever and wherever *Catholics* are mentioned, without any additional designation, only Christians are understood in communion with the See of Rome and not others, excepting with few *among themselves* who make a point of calling themselves Catholics.

At all times heretics, to avoid the force of this Mark, so strikingly in favour of Catholics, have endeavoured to change the name of *Catholics* into that of *Romans* and Romanists. St. Gregory of Tours relates of the Arians, that they persistently called the Catholics *Romans*. “Romanorum nomine vocitant nostræ Religionis homines” (Hist., book xvii. chap. 25), but

never succeeded in depriving the Catholics of their name.

The Protestants of the present day have somewhat departed from the old method. Seeing that it is useless to attempt to deprive us of this MARK of *Catholicity*, which throughout all ages distinguishes the true Church of God, they endeavour to weaken the force of it by qualifying it and saying: "We grant that you are Catholics, but you are not simply Catholics, you are *Roman Catholics*." They want thus to insinuate that there are many *sorts* of Catholics, Roman, Greek, Anglican, Russian, and so forth, and that the word *Roman* is a specifying term. They thus hope to establish for themselves a right to get a place in the Church Catholic and to share with us this luminous MARK of Catholicity.

This is a mistake, for it is well known that either by the word Catholics, or by the words Roman Catholics, the same kind of people are pointed out.

The word *Roman* does not limit Catholics to the natives or inhabitants of Rome, or to a limited portion of earth, but extends to wherever Catholics happen to be. Protestants themselves call Catholics *Roman*, therefore according to them the word *Roman* is not a specifying term indicating one sort among different sorts of Catholics, but an amplifying word adding one attribute as a fuller notion, and not a specific difference. I will make this plain with an illustration. If to the expression *English Dominion* one were even to add *Queen's English Dominions*, the word *Queen's* would not indicate that there are different kinds of English Dominions, but would only express more fully the same thing, adding a notion which is already supposed in the former expression. Thus the word *Roman* does not limit the word *Catholic*, but completes it, declaring

more expressly that which is already supposed in the word *Catholic*, namely, that the Catholic Church has its centre in Rome.

The absurdity of taking the word *Catholic* in a *limiting sense* appears from this, that *Catholic* means that the Church has the whole earth for its mission ; *Roman*, that it has but a portion of it. The contradiction is manifest.

Let this be marked by certain ministers who keep back simple people from becoming Catholic under the false plea that they are Catholics, though not Roman, making them suppose that the Roman Catholic Church is a National Church like their own, thus bringing to nought the glorious marks of oneness and Catholicity.

A little reflection might convince any one that the Catholic Church is not a human Institution, created by the State. It does not depend upon any earthly power for spiritual authority,—for rights,—for the free exercise of spiritual jurisdiction,—or for support, as churches which are only national do ; but is by Divine institution throughout all States and Kingdoms of the world free and independent.

It should be remembered that the Pope, the Successor in the Chair of St. Peter, whether exercising temporal power or not, remains from age to age the *visible* Head of the Church of God on earth, with the full authority, jurisdiction, and privileges granted to him by our Lord ; and therefore Catholics are *Roman* because Rome is the centre, and the Bishop of Rome is the visible head, of Catholicity, and no one is entitled to be called Catholic unless he is in communion with the See of Rome.

To call Catholics *Roman* in this sense, does not alter the fact that they are Catholic in *name* and in *truth* ; for the Catholic Church is truly universal, and spread

among all nations, although the Church is also *Roman* in having the Roman Pontiff for her visible Head. In this sense the word *Roman* marks the unity of the Church and points to the Bishop of Rome as the one visible Shepherd. In this sense "the Catholic Church" and "the Roman Catholic Church" is the same thing: for both names, though one more fully than the other, expresses one and the same reality.

But when, owing to the remnant of the ancient faith yet lingering with them, a Protestant in repeating the Apostles' Creed says: "*I believe the Holy Catholic Church,*" he surely cannot mean, "I believe the particular denomination to which I belong," or, "I believe my national church to be the Catholic Church," if he reflects that local and limited as his denomination or church is, and separated from all other churches and nations of the world, it cannot in truth be called *Catholic*.

Again, it is not reasonable for Protestants to say, that they believe the *Catholic* but not the *Roman Catholic Church*. Such a mode of interpreting this passage of the Nicene Creed seems but a paltry way of appropriating to themselves this glorious mark of *Catholicity* by confusing the minds of simple people, and mystifying the sense of the words *Catholic* and *Roman*.

I will here endeavour to show the error of this interpretation.

When Protestants say that they "*believe the Catholic but not the Roman Catholic Church,*" they may be taken to argue with Catholics in this manner: "We admit that you are *Catholics*, because in fact your Church is not limited to some nations but spreads itself throughout all nations, but still you are also *Roman*, because you acknowledge the Bishop of Rome to be the visible Head of your Church, and therefore we are



justified in calling you Roman: and we are careful to call you by this name, because this word *Roman* makes it appear to unreflecting people that you are only national like ourselves."

After having called us *Roman Catholics*, they also tell us that they themselves are not *Roman Catholics*, because they reject the supremacy of the Pope. And though they are members of a church which is only *national*, or of a denomination *only limited*, and therefore not *Catholic* in the proper sense of the term, they yet call themselves Catholic in *some other particular sense of their own*, and they say therefore that they are *Catholics*, though not *Roman Catholics*.

It is easy, however, to see that this is not fair reasoning. Surely it would not be fair dealing if a Mahometan were to maintain that he is a *Christian* on the ground that, although he does not believe Christ to be God and Saviour, yet he believes a great deal that is written about Him, and therefore has a right to call himself a Christian, and to say: "*I am a Christian, but not a thoroughgoing Christian.*" The least you would say of such a man, I imagine, would be, that he acts unfairly, and deceives himself, not taking the word *Christian* in the common meaning, but attaching to it a meaning of his own, which no one, unless told his particular views, could possibly understand.

Nor does it avail such Protestants to say that by professing to believe the Catholic Church, *they mean the universal invisible Church*; for this would amount to believing in a church that does not and cannot come forward and speak out, and therefore *does not teach*. This would bring to nought the essential office of *teaching* committed by Christ to His Church, and

the corresponding duty on the part of the faithful to *believe what she teaches*. The Church on earth is essentially and perpetually *visible*. She is that "*mountain . . . on the top of mountains*" (Isaias ii. 2 ; Daniel ii. 35), that "*city seated on a mountain*," a city that "*cannot be hid*" (St. Matt. v. 14).

Some Protestants answer in this manner—When we say, *I believe the Catholic Church*, we do not mean, *I believe my Denomination or National Church*. We do not mean, *I believe an invisible Church*, but we mean, *I believe a visible Church, spread throughout the world, composed of different national churches, Greek, Roman, Lutheran, Anglican, Episcopalian, and others, which, though disagreeing in certain things, yet agree with each other in essentials, and are so many branches of one tree, forming one universal Church*.

It should be observed, however, first, that such *interpretation* of this passage of the Creed was never admitted in the Church. Such an interpretation was *implicitly* (that is, in an implied manner) rejected in all centuries, as is evident from the fact that the Catholic Church has always regarded as *schismatical* any Christian community not in communion with herself, and as *heretical* any community rejecting any of her defined articles of faith.

Secondly, that this interpretation is universally and openly rejected not only by Catholic, but also by the separated Greek and other schismatical Churches, and is held only by some Protestants, and by a human tradition of the Anglican State Church, who make use of this explanation to justify their position with regard to this Article of the Creed.

Thirdly, that this interpretation or theory cannot stand, for these different communities are, in fact, not united in essential matters. On the contrary, they

disagree in some doctrine which one community considers *essential* to profess and another considers *essential* to deny. They cannot, therefore, be compared to branches of the one only tree, having the same stem and root, and partaking of the same sap, whatever resemblance they may have in certain features.

Perhaps by the words, "agree in essentials," they mean that the said Communities, though differing from one another in points considered *vital* by some of them, yet that they all agree in the things defined by the first six General Councils, which are admitted in the "Homilies" \* of the State Church of England to be binding upon all Christians. But the early Church, and those six General Councils, based their right of making any definition on this fundamental principle *admitted* by all the members of the said Church, namely, that "everything which the Church in communion with the See of Rome should ever define as an article of faith was to be believed by all."

It is self-evident that, without this previous general admission of the duty of believing whatever the Church teaches and shall ever teach as an article of faith, any assembling of General Councils for the sake of settling disputes of religion would be of no use.

I said, "in communion with the See of Rome." The necessity of this is manifest. The Bishops themselves of those six General Councils were convoked, and presided over by the Pope through his Legates. They submitted to the Pope's orders. The Canons framed by the Council had to receive the final sanction of the Pope before their validity would be recognised. Moreover, the Bishops implicitly admitted or expressed in plain words in those very Councils the Primacy of jurisdiction or Supremacy of the Roman See.

\* 2nd Book of Homilies. Against peril of idolatry, 2nd part.

Thus, in the first General Council, that of Nicaea, the Fathers said, as quoted by the Council of Chalcedon (Fourth General Council, Act 16), "*The Roman Church always had the primacy*" (See page 113.)

In the Second General Council (the First of Constantinople), in the letter which the Fathers wrote to Pope Damasus I., as recorded by Theodoret in the fifth book of his "*Ecclesiastical History*" (chap. 9), the Fathers or Bishops of that Council acknowledged that the Roman Church is the HEAD and they the MEMBERS.

In the Fourth General Council, that of Chalcedon (in the 1st, 2nd, and 3rd Acts), the Fathers several times called Pope St. Leo, A.D. 451, the then reigning Pontiff, "*The Bishop of the universal Church*," "*To whom the Saviour has entrusted the guardianship of the Vineyard*," as they add in their letter to the same holy Pontiff.

With the exception, therefore, of the Catholics in communion with Rome, who, to this day, adhere to the said fundamental principle, all schismatical churches or Christian Communities which repudiate that principle are convicted of not adhering either to that early Church, or to ALL the definitions of those first six General Councils; and, with regard to those definitions which they do accept, they do not agree with the spirit with which they were made, nor with the above stated fundamental principle upon which they were based.

To say that the Church, called in the Gospel the *Kingdom of God*, is made up of a number of discordant churches which have no real inter-communion, and no visible connection, and each of which considers the other either schismatical, or heretical, though agreeing in some few points, would be as strange as

to say that Europe forms one Empire, though composed of different nations independent one of another ; and that, though disunited as they are, though rivals, and though at times even at war, yet that all the nations of Europe are one, because they agree with each other in some points of law, custom, or civilisation. This would be like saying that the Church of God is a Society composed of disconnected and clashing elements, without any visible head, without unity, order and proportion, and without that inter-communion, harmony, and sympathy between the members of it, which a well-regulated Society should have, and which on this account is compared by St. Paul to a perfect human body (Ephesians iv. 16.) This would be like supposing that the Church is only a *Church of disunion* or *no Church at all*, and that her office of teaching tends only to puzzle or to mislead people by continual contradictions.

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## CHAPTER XXXII.

## FOURTH MARK—APOSTOLICITY.

The true Church of Christ must be Apostolic ; that is, she must be a Church which has not sprung up in modern times, nor has ever separated herself from any other Church, but the very Church once founded by *Jesus Christ* and the Apostles, although now become more unfolded, like a nobly spreading tree which once was but a small plant.

Apostolicity regards especially the Clergy, hence it is defined : *an unbroken succession of Pastors, who from the time of the Apostles down to the present day, have been rightly ordained, lawfully sent, and who in succession have taught the same unchanging doctrines.*

By this *right ordination, legitimate mission, and pure Apostolic doctrine*, the Catholic Church of to-day is the continuation of the Church founded by *Jesus Christ* and the Apostles ; forms with it but one living identical body, which carries on and transmits the mission which the Apostles had from Christ, and is the only true abiding messenger sent by Christ for the guidance of men to eternal salvation.

The Roman Catholic Church alone is all this because she is not failing to any of these conditions : (1.) In her the rite of ordination was ever preserved intact. (2.) She lawfully derived, transmitted, and transmits the mission received. (3.) Her Apostolic doctrine has never changed ; it has from time to time been unfolded and made more clear, especially when heresy or some other necessity has called for a solemn and precise definition ; but there is no case of the Roman Catholic Church holding a doctrine which was previously declared heretical, or declaring heretical what was formerly defined by the Church as a dogma of faith ; so much so that it is a proverbial saying, even among Protestants, that the Roman Church *est semper eadem*, is always the same.

In the Catholic Church *alone*, from the time of the Apostles until now, there has been an unbroken succession of Pastors, lawfully *ordained and sent*.\* The Catholic Church never separated herself from any other

\* The Greek Schismatic Church, by separation from Communion with the Roman See in the ninth century (879) under Photius, who was Patriarch of Constantinople, and rejecting the lawful authority of the Church of Christ, though possessing rightful ordination, has not lawful mission, nor continuity of the whole deposit of Catholic doctrine. That the Holy Ghost does not proceed from the Son as well as from the Father is a heresy anathematized by St. Cyril of Alexandria in a Provincial Synod held in that city ; and this condemnation of St. Cyril against Nestorius was confirmed by the General Council of Ephesus in 431, and yet the Greek Church, since her separa-



wonderful fact, which ever made so great an impression on the minds of a number of distinguished scholars, and brought them to make their submission to the Catholic Church. Such was the case with Cardinal Newman, whose testimony regarding himself is explicit. The study of ancient ecclesiastical history as exhibited in the writings of the Fathers, he tells us, was "the one intellectual cause" of his renouncing the religion in which he was born, and submitting himself to the Holy See. The identity of the Catholic Church of the nineteenth century with the Church of the Fathers was "the great manifest historical phenomenon," his Eminence bears witness, "which converted me."

Protestant denominations, on the contrary, are all modern; the oldest of them having only a few centuries of existence. They saw no sect quite like themselves at the time of their separating from the Catholic Church, or probably they would have joined it. These sects, in fact, only began when their several founders gave them existence; hence they are often distinguished by the name of their founder or by some special feature of their new doctrine;\* and far from being Apostolic, they reject Apostolical Tradition and the testimonies of the first Successors of the Apostles, either in profes-

sion from the Catholic Church in 879, adheres to this heresy. In the 2nd General Council of Lyons, 1274, the Greek Bishops retracted their error, and together with the Latin Bishops condemned it, and caused the words, "*Who proceeds from the Father and the Son,*" to be, as it is amongst Catholics, inserted in the Nicene Creed, but soon relapsed into the former error. Again, in the General Council at Florence, held in 1439, which was attended also by the Schismatical Greek Bishops, this heresy was condemned (Session xxv.), but on returning home the Greek Bishops relapsed into their Schism and Heresy, and still adhere to it.

\* See List of Sects in Part III. of this Book, No. 17.



sion or in practice, or in both. Cardinal Bellarmine has enumerated a score of Protestant doctrines, which are but old heresies, condemned in the early centuries of the Church (*De Notis Ecclesiae*, book iv., chap. 9).

The following historical series of all the Bishops of Rome, Successors of St. Peter, to the present time confirms the fact that this luminous MARK OF APOSTOLICITY belongs to the Roman Catholic Church alone.

### CHAPTER XXXIII.

#### LIST OF THE SOVEREIGN PONTIFFS WHO, IN A DIRECT LINE, HAVE SUCCEEDED ST. PETER IN THE SEE OF ROME.

NO.	CENTURY I.—4 Popes.	Vulgar Era. A.D.
1.	SAINT PETER, native of Bethsaida in Galilee, became Pope on the Ascension of JESUS CHRIST; that is, in the year 29 of the Vulgar Era,* and BISHOP OF ROME in 42, where he died Martyr in the year.....	67
2.	St. LINUS, native of Volterra, Martyr.....	67
3.	St. CLETUS, Rome, Martyr.....	78
4.	St. CLEMENT I., Rome, Martyr.....	90
CENTURY II.—11 Popes.		
5.	St. ANACLETUS, Athens, Greece, Martyr.....	100
6.	St. EVARISTUS, Bethlehem, Martyr.....	112
7.	St. ALEXANDER I., Rome, Martyr.....	121
8.	St. SIXTUS I., Rome, Martyr.....	142
9.	St. TELESOPHUS, Greece, Martyr, confirmed the Lenten Fast, introduced the <i>Gloria in Excelsis</i> in the Mass, and allowed three Masses to be celebrated by each Priest on Christmas Day.....	132

\* The Vulgar Era is designated by the initials A.D. from the Latin *Anno Domini* (in the year of our Lord). It is the Era of which all Christian nations make use in the designation of years. It was introduced by Dionysius Exiguus about A.D. 540, and sometime after was universally adopted. A more diligent examination, however, of ancient monuments has caused many learned writers to consider this calculation inexact. According to them our Lord was born in the seventh year before the first year of the Vulgar Era. Therefore, strictly speaking, the Vulgar or Christian Era commences when Christ was between six and seven years of age. So that, adding seven years to the date of the Vulgar Era, gives the real date from the birth of our Lord.

NO.		<i>Vulgar Era.</i>	A.D.
10.	St. Hyginus, Athens, Martyr, instituted Subdeaconship and the Minor Orders.....	<i>Succeeded</i>	158
11.	St. Pius I., Aquileia, Martyr.....		158
12.	St. Anicetus, Syria, Martyr.....		167
13.	St. Soter, Naples, Martyr.....		175
14.	St. Eleutherius, Epirus, Martyr.....		182
15.	St. Victor I., Africa, Martyr.....		193

## CENTURY III.—15 Popes.

16.	St. Zephyrinus, Rome, Martyr.....	203
17.	St. Calistus, Rome, Martyr.....	221
18.	St. Urban I., Rome, Martyr.....	227
19.	St. Pontianus, Rome, Martyr.....	233
20.	St. Anterus, Greece, Martyr.....	238
21.	St. Fabian, Rome M. (at his election a dove rested on his head)	240
22.	St. Cornelius, Rome, Martyr, reprehended St. Cyprian, B. of Carthage, for re-baptizing heretics.....	254
23.	St. Lucius I., Lucca, Martyr.....	255
24.	St. Stephen I., Rome, Martyr.....	258
25.	St. Sixtus II., Athens, Greece, Martyr.....	259
26.	St. Dionysius, Turin.....	261
27.	St. Felix I., Rome, Martyr, prescribed the rite for the dedication of Churches.....	272
28.	St. Eutychian, Tuscany, Martyr.....	275
29.	St. Caius, Dalmatia, Martyr.....	283
30.	St. Marcellinus, Rome, Martyr, under Diocletian.....	296

## CENTURY IV.—11 Popes.\*

31.	St. Marcellus I., Rome, Martyr.....	304
32.	St. Eusebius, Calabria.....	309
33.	St. Melchiades, Africa.....	311
34.	St. Sylvester I., Rome, commanded that the altars be of stone. Received the Emperor Constantine into the church as Catechumen. Constantine was baptized and died near Nicomedia.....	314
35.	St. Marcus, Rome.....	337
36.	St. Julius I., Rome.....	341
37.	St. Liberius, Rome, was banished by Constantius, the Arian Emperor, but restored.....	352
38.	St. Felix II., Rome, during the exile of Pope Liberius.....	355
39.	St. Damasus I., Spain, commanded the <i>Gloria Patri</i> to be added in the end of every Psalm.....	366
40.	St. Siricius, Rome.....	384
41.	St. Anastasius I., Rome, prescribed that at the reading of the Gospel in the Mass all should stand.....	399

## CENTURY V.—12 Popes.

42.	St. Innocent I., Albano.....	402
43.	St. Zosimus, Greece, condemned Pelagius and Celestius.....	417
44.	St. Boniface I., Rome.....	418

\* The dates of accession of several Popes before the time of Constantine slightly differ in some of the early catalogues.

NO.		<i>Vulgar Era.</i>	A.D.
45.	St. Celestine I., Rome.....	<i>Succeeded</i>	423
46.	St. Sixtus III., Rome.....		432
47.	St. Leo I., the Great, Tuscany. He stayed Attila and Genseric from further invading Italy.....		440
48.	St. Hilarius, Sardinia.....		461
49.	St. Simplicius, Tivoli.....		468
50.	St. Felix III., Rome.....		483
51.	St. Gelasius I., Africa. He decreed the Canon of Scripture with which the Tridentine Canon agrees.....		492
52.	St. Anastasius II., Rome.....		496
53.	St. Symmachus, Rome.....		498

## CENTURY VI.—13 Popes.

54.	St. Hormisdas, Frosinone.....	514
55.	St. John I., Tuscany, Martyr.....	523
56.	St. Felix IV., Benevento.....	526
57.	Boniface II., Rome.....	530
	<i>Dioscorus Antipope</i> .....	530
58.	John II., Rome, of the family Mercuri.....	532
59.	St. Agapetus I., Rome.....	535
60.	St. Silverius, Frosinone, Martyr.....	536
61.	Vigilius, Rome.....	538
62.	Pelagius I., Rome, condemned the heretical "Three Chapters".....	555
63.	John III., Rome.....	560
64.	Benedict I., Rome.....	574
65.	Pelagius II., Rome.....	578
66.	St. Gregory I., the Great, Rome, reformed the plain chant, Apostle of England. Through humility styled himself <i>servant of servants</i> , yet he maintained and exercised supreme Pontifical jurisdiction like any other Pope.....	590

## CENTURY VII.—20 Popes.

67.	Sabinianus, Volterra, introduced the use of bells.....	604
68.	Boniface III., Rome.....	607
69.	St. Boniface IV., Valeria in the Marsi. Instituted All-Saints' Day. Obtained the <i>Pantheon</i> from the Emperor Phocas, which he dedicated to God in honour of the Blessed Virgin and all the holy Martyrs.....	608
70.	Deodatus I., Rome.....	615
71.	Boniface V., Naples.....	619
72.	Honorius I., Capua. He was greatly censured for having been remiss in condemning heretics.....	625
73.	Severinus, Rome.....	640
74.	John IV., Dalmatia.....	640
75.	Theodore I., Greece.....	642
76.	St. Martin I., Todi, Martyr.....	649
77.	St. Eugenius I., Rome.....	655
78.	St. Vitalianus, Segni, introduced the use of organs in churches..	657
79.	Deodatus II., Rome.....	672
80.	Donus I., Rome.....	676
81.	St. Agatho, Greece.....	678
82.	St. Leo II., Sicily. Improved the Church chant.....	682

*Vulgar Era.*

NO.	A. D.
83. St. Benedict II., Rome .....	<i>Succeeded</i> 684
84. John V., Antioch.....	685
85. Conon, Thrace.....	686
86. St. Sergius I., Sicily.....	687

## CENTURY VIII.—13 Popes.

87. John VI., Greece.....	701
88. John VII., Greece.....	705
89. Sisinnius, Syria.....	708
90. Constantinus, Syria.....	708
91. St. Gregory II., Rome.....	715
92. St. Gregory III., Syria.....	731
93. Zachary, Greece.....	741
94. Stephen II., Rome, died before his consecration.....	752
95. Stephen III., Rome, called by some Stephen II. Pepin gave him the Italian Provinces which he had conquered from the usurper King of Lombardy, Astolphus.....	752
96. St. Paul I., Rome.....	757
97. Stephen IV., Syracuse, called by some Stephen III.....	768
98. Adrian I., Rome (Colonna).....	771
99. St. Leo III., Rome, consecrated Charles the Great, Emperor of the West, and thus restored the Roman Empire after 300 years cessation.....	795

## CENTURY IX.—19 Popes.

100. Stephen V., Rome, called by some Stephen IV.....	816
101. St. Paschal I., Rome.....	817
102. Eugenius II., Rome.....	824
103. Valentinus, Rome.....	827
104. Gregory IV., Rome.....	827
105. Sergius II., Rome.....	844
106. St. Leo IV., Rome, fortified the Vatican and Leonine City against Saracens.....	847
107. *Benedict III., Rome.....	855
108. St. Nicholas I., the Great, Rome.....	858
109. Adrian II., Rome.....	867
110. John VIII., Rome.....	872
111. Martin II., or Marinus I., Gallese.....	882
112. Adrian III., Rome.....	884
113. Stephen VI., Rome, called by some Stephen V.....	885

\* Between St. Leo IV. and Benedict III. is placed by some comparatively recent detractors of the Papacy the feminine name of Joau or Johanna. A female Pope is a thing not only improbable and absurd, but also impossible; for, according to Catholic belief, a woman cannot even be a Priest, much less a Bishop and a Pope. This name, in fact, is not found in any of the ancient chronologies of Popes, nor is it mentioned by any of the contemporaries, nor by any trustworthy historian during some centuries that followed the epoch of the pretended reign. Leibnitz, Blondel, Boxhorn, Cave, and other Protestants, have proved the whole thing to be absolutely false. It appears that this story has no other foundation than a false rumour by Frederick Spanheim eagerly received by people disaffected to the Papal Chair. A Protestant Clergyman, W. S. Baring Gould, shows the absurdity of the story in his curious "*Myths of the Middle Ages.*"

No.		<i>Vulgar Era.</i>	<i>A.D.</i>
114.	Formosus, Ostia.....	<i>Succeeded</i>	891
	<i>Sergius, antipope</i>		
115.	<i>Boniface VI.</i> , Rome, reigned only fifteen days; considered not legitimately elected.....		896
116.	Stephen VII., Rome, called by some Stephen VI.....		897
117.	Romanus, Gallese.....		898
118.	Theodorus II., Rome.....		898
119.	John IX., Tivoli.....		898

## CENTURY X.—24 Popes.

120.	Benedict IV., Rome.....	900
121.	Leo V., Ardea.....	903
	<i>Christophorus, Rome, antipope.</i> .....	903
122.	Sergius III., Rome.....	904
123.	Anastasius III., Rome.....	911
124.	Lando, Sabina.....	913
125.	John X., Ravenna.....	915
126.	Leo VI., Rome.....	928
127.	Stephen VIII., otherwise VII., Rome.....	929
128.	John XI., Rome.....	931
129.	Leo VII., Tusculum.....	936
130.	Stephen IX. or VIII., Rome.....	939
131.	Martin III., or Marinus II., Rome.....	943
132.	Agapetus II., Rome.....	946
133.	John XII., Rome.....	956
	<i>Leo VIII., antipope.</i> .....	963
134.	Benedict V., Rome.....	964
135.	John XIII., Rome.....	965
136.	Benedict VI., Rome.....	972
137.	Donus or Domnus II., Rome.....	973
138.	Benedict VII., Rome.....	975
139.	John XIV., Pavia.....	984
	<i>Boniface VII., antipope, French, lasting 7 months.</i> .....	985
	<i>John XV., Rome, who unconsecrated died within 4 months from his doubtful election.</i> .....	985
140.	John XV. or XVI., established rules for solemn canonisation of Saints.....	985
141.	Gregory V., Germany (Bruno) of royal blood. He was interrupted for a short time by an intruder <i>John XVII. of Placentia</i> .....	996
142.	Sylvester II., Auvergne, France (Gerbert). Gave to Stephen, Ruler of Hungary, the title of King.....	999

## CENTURY XI.—18 Popes.

143.	John XVIII., Rome.....	1003
144.	John XIX., Rome.....	1003
145.	Sergius IV., Rome, the first Pope who changed his name on ascending the Papal throne. His baptismal name was Peter	1009
146.	Benedict VIII., Rome.....	1012
147.	John XX., Rome.....	1024
148.	Benedict IX., Rome.....	1063
149.	Gregory VI., Rome, abdicated in 1046.....	1045

		<i>Vulgar Era.</i>	<i>A.D.</i>
70.			
150.	Clement II., Saxony.....	<i>Succeeded</i>	1046
151.	Damasus II., Bavaria.....		1048
152.	St. Leo IX., Alsace, Bavaria, Germany.....		1049
153.	Victor II., Sweden.....		1055
154.	Stephen X. or IX., Germany.....		1057
	<i>Benedict X., antipope.....</i>		1058
155.	Nicholas II., Burgundy, France (Gherard). Ordered that in future Popes be elected by the Cardinals in Conclave.....		1059
156.	Alexander II., Milan.....		1061
157.	St. Gregory VII., Soana; (Aldobrandeschi) withstood the encroachments of Cæsarism. Absolved Henry IV. at Canossa, who ungratefully afterwards invaded Rome.....		1073
158.	Victor III., Benevento.....		1087
159.	Urban II., Rheims.....		1088
160.	Paschal II., Tuscany.....		1099

## CENTURY XII.—16 Popes.

161.	Gelasius II., Gaeta.....	1118
162.	Calistus II., Burgundy.....	1118
163.	Honorius II., Bologna.....	1124
164.	Innocent II., Rome.....	1130
165.	Celestine II., Città di Castello.....	1143
166.	Lucius II., Bologna.....	1144
167.	Bl. Eugenius III., Montemagno, Pisa. He had been a disciple of St. Bernard. He was thrice compelled to leave Rome on account of seditions.....	1145
168.	Anastasius IV., Rome.....	1153
169.	Adrian IV., (Nicholas Breakspeare), Langley, England.....	1154
170.	Alexander III., Siena.....	1159
171.	Lucius III., Lucca.....	1181
172.	Urban III., Milano.....	1185
173.	Gregory VIII., Benevento.....	1187
174.	Clement III., Rome.....	1187
175.	Celestine III., Rome.....	1191
176.	Innocent III., Anagni.....	1198

## CENTURY XIII.—17 Popes.

177.	Honorius III., Rome: approved the Order of the Dominicans.....	1216
178.	Gregory IX., Anagni.....	1227
179.	Celestine IV., Milan.....	1241
180.	Innocent IV., Genoa: convoked the XIII. General Council at Lyons, in which the Emperor Frederick II. was deposed..	1243
181.	Alexander IV., Anagni.....	1254
182.	Urban IV., Troyes: instituted the Feast of <i>Corpus Christi</i> ..	1261
183.	Clement IV., Narbonne, France.....	1265
184.	Bl. Gregory X., Piacenza: Summoned the XIV. General Council 2nd, of Lyons.....	1271
185.	Innocent V., Savoy, Dominican: elected after a Conclave of 3 years.....	1276
186.	Adrian V., Genoa.....	1276
187.	John XXI., Lisbon: converted Pomerania and Norway....	1277
188.	Nicholas III., Rome: St. Francis foretold him the Papacy..	1277

NO.		Vulgar Era.	
			A.D.
189.	Martin IV., Champagne, France.....	<i>Succeeded</i>	1281
190.	Honorius IV., Rome.....		1285
191.	Nicholas IV., Ascoli: Franciscan.....		1288
192.	St. Celestine V., Terra di Lavoro, Naples: resigned the Pontificate for a hermitage.....		1294
193.	Boniface VIII., Anagni: canonised St. Louis, King of France: ordered a Jubilee to be proclaimed every 100 years.....		1294

## CENTURY XIV.—10 Popes.

194.	Bl. Benedict XI. Treviso: Dominican.....		1303
195.	Clement V., Bordeaux; ordered the election of Popes in conclave; removed to Avignon; helped the rebuilding of St. John Lateran, destroyed by fire: under him took place the XV. General Council at Vienne, France, in 1311.....		1305
196.	John XXII., Cohors, France: ordered the bells to be tolled every evening for the <i>Angelus</i> .....		1316
197.	Benedict XII., Foix, France.....		1334
198.	Clement VI., Limoges, France; Benedictine; endowed with wonderful memory.....		1342
199.	Innocent VI., Limoges, France.....		1352
200.	Bl. Urban V., Mende, France: transferred his residence from Avignon to Rome: Paleologus abjured the Greek schism in his hands: Benedictine.....		1362
	<i>In the year 1378 began a schism, that is, a series of Antipopes, which lasted 51 years, i.e. till the year 1429.</i>		
201.	Gregory XI. Limoges, France; returned to Rome 1377.....		1370
202.	Urban VI., Naples.....		1378
203.	Boniface IX., Naples; published the Crusade against Bajazet.		1389

## CENTURY XV.—13 Popes.

204.	Innocent VII., Sulmona.....		1404
205.	Gregory XII., Venice: resigned in 1409.....		1406
206.	Alexander V., Bologna.....		1409
207.	John XXIII., Naples: opened the Council of Constance in 1414, which lasted four years: ceased to be Pope in 1415..		1410
208.	Martin V., Rome: elected in the Council of Constance....		1417
209.	Eugenius IV., Venice: in the Council of Florence subscribed the Decree of Re-union of the Greek and Latin Church in 1439, but after 5 years the Greeks separated again.....		1431
210.	Nicholas V., Sarzana; introduced the carrying of the Holy Sacrament in procession on the Festival of <i>Corpus Christi</i> ..		1447
211.	Callistus III., Valentia, Spain: issued a solemn decision that Joan of Arc had died a martyr for her religion, country, and King.....		1455
212.	Pius II., Siena.....		1458
213.	Paul II., Venice: Aeneas Sylvius: worked and gave audience during night, rested in day-time; introduced typography into Rome.....		1464
214.	Sixtus IV., Savona: Franciscan: received an embassy from the Czar of Russia, J. Basilowitz, declaring that he, having refused to acknowledge the Patriarch of Constantinople, accepted the union of the Roman Church sworn in the Council of Florence.....		1471



*Vulgar Era*

NO.		A.D.
215.	Innocent VIII., Genoa: under his Pontificate Spain was freed from Mohammedanism: Pico of Mirandola, at the age of 24 years, sustained 900 theses, extracted from Greek, Latin, Hebrew, and Arabic authors: Christopher Columbus discovered America.....	<i>Succeeded</i> 1484
216.	Alexander VI., Spain.....	1492

## CENTURY XVI.—17 Popes.

217.	Pius III., Siena.....	1503
218.	Julius II., Savona: laid the foundation stone of the Basilica of St. Peter: marched at the head of an army against Perugia, and entered triumphantly into Bologna, without one drop of blood being shed: convoked the XVII. General Council, the V. of Lateran: prohibited duelling by excommunication.....	1503
219.	Leo X., Florence: concluded the Council of Lateran: excommunicated Luther, A.D. 1520.....	1513
220.	Adrian VI., Utrecht, Netherlands.....	1522
221.	Clement VII., Florence: (De Medicis) excommunicated Henry VIII., King of England (1530).....	1523
222.	Paul III. Rome: (Farnese) convoked the Council of Trent, to put down heresies, and correct abuses.....	1534
223.	Julius III., Tuscany.....	1550
224.	Marcellus II., Montepulciano: (Cervini).....	1555
225.	Paul IV., Naples: Caraffa: (Theatine).....	1555
226.	Pius IV., Milan: (Medici) ended and confirmed the Council of Trent.....	1559
227.	St. Pius V., Bosco, near Alessandria, Piedmont; (Ghislieri) Dominican; repressed the Turks.....	1566
228.	Gregory XIII., Bologna (Buoncompagni) corrected the Calendar.....	1572
229.	Sixtus V., (Peretti) Ancona: Franciscan: he published a revised edition of the Bible, called the Vulgate.....	1585
230.	Urban VII., (Castagna) Rome.....	1590
231.	Gregory XIV., (Sfondrati) Cremona.....	1590
232.	Innocent IX., (Facchinetti) Bologna.....	1591
233.	Clement VIII., (Aldobrandini) Florence: published an edition of the Vulgate, newly revised, as in present use.....	1592

## CENTURY XVII.—11 Popes.

234.	Leo XI., (Medici) Florence.....	1605
235.	Paul V., (Borghese) Rome.....	1606
236.	Gregory XV., (Ludovisi) Bologna.....	1621
237.	Urban VIII., (Barberini) Florence.....	1623
238.	Innocent X., (Pamphili) Rome.....	1643
239.	Alexander VII., (Chigi) Siena.....	1655
240.	Clement IX., (Rospigliosi) Pistoja.....	1667
241.	Clement X., (Altieri) Rome.....	1670
242.	Innocent XI., (Odescalchi) Como.....	1676
243.	Alexander VIII., (Ottoboni) Venice.....	1689
244.	Innocent XII., (Pignatelli) Naples.....	1691

CENTURY XVIII.—8 Popes.		<i>Vulgar Era</i>
NO.		A.D.
245.	Clement XI., (Albani) Urbino.....	<i>Succeeded</i> 1700
246.	Innocent XIII., (Conti, Dominican) Rome.....	1721
247.	Benedict XVII. Rome : Orsini praised the Thomistic School	1724
248.	Clement XII., (Corsini) Florence.....	1730
249.	Benedict XIV., (Lambertini) Bologna.....	1740
250.	Clement XIII., (Rezzonico) Venice.....	1758
251.	Clement XIV., (Ganganelli) Saint Angelo in Vado.....	1769
252.	Pius VI., (Braschi) Cesena.....	1775

## CENTURY XIX.—

253.	Pius VII., (Chiaramonte) Cesena.....	1800
254.	Leo XII., (Genga) Spoleto.....	1823
255.	Pius VIII., (Castiglioni) Cingoli.....	1829
256.	Gregory XVI., (Capellari) Belluno.....	1831
257.	Pius IX., (John Mary Mastai-Ferretti) born at Sinigaglia (Marca) Italy, May 13, 1792 : died Feb. 7, 1878 ; reigned nearly 82 years ; created Pope, June 16.....	1846
258.	His Holiness Leo XIII., (Vincent Joachim) [Gioacchino] Pecci,* Bishop of Perugia ; born in Carpineto, Velletri, March 2, 1810 ; thirteen days after the death of his glorious predecessor he was created Pope, Feb. 20, 1878. Whom may God long preserve.....	1878

NOTE.—*The Roman Pontiffs*.—The number of Popes from St. Peter to Leo XIII. inclusively, without counting the Antipopes, is commonly said to be 258. Of this number, 82 are venerated as Saints, 33 were martyred : 104 have been Romans, and 103 natives of other parts of Italy ; 15 Frenchmen ; 9 Greeks ; 7 Germans ; 5 Asiatics ; 3 Africans ; 8 Spaniards ; 2 Dalmatians ; 1 Hebrew ; 1 Thracian ; 1 Dutchman ; 1 Portuguese ; 1 Candiot ; and 1 Englishman. Nine Pontiffs have reigned less than 1 month, 30 less than 1 year, and 11 more than 20 years. Only 6 have occupied the Pontifical Chair over 23 years. These are St. Peter, who was Supreme Pastor in Rome (besides the seven years of his Pontificate in Antioch) 25 years, 2 months, 7 days ; Sylvester I., 23 years, 10 months, 27 days ; Adrian I., 23 years, 10 months, 14 days ; Pius VI., 24 years, 6 months, 8 days ; Pius VII., 23 years, 5 months, 6 days ; and Pius IX., who celebrated his 80th year in the Pontifical Chair June 19, A.D. 1876, and reigned 31 years, 7 months, 21 days.

## CHAPTER XXXIV.

## THE SIGN OF THE CROSS.

This holy sign, the "*Sign of the Son of Man*" (St. Matt. xxiv. 30), is made use of by the Catholic Church in all the Sacraments to show us that they derive all their virtue from the *Cross* ; that is, from the Death and Passion of our Saviour *Jesus Christ*.

\* Pronounced Petchee.

Church, and there never was a time from the foundation of Christianity when she did not exist. It is this

The pious custom of signing oneself with the sign of the *Cross* is in frequent use among Catholics.

The sign of the *Cross* is made upon ourselves in the following manner:—

We first place the extended fingers of our right hand on our forehead, saying: *In the name of the Father*; then, putting them on our breast, we say, *and of the Son*; then on our left shoulder, and immediately after on our right shoulder, while we say, *and of the Holy Ghost*. We then join both hands before our breast, and say, *Amen*.

It is honourable to disregard human respect, to profess outwardly what we are, namely, followers of *Jesus Christ*. This is what we do when we make the sign of the Cross, as this sign recalls to the mind of all persons present the mystery of our Redemption wrought by our Lord and Saviour on the Cross, and in which Redemption we believe and trust.

The Cross is the natural emblem, and, as it were, the distinguishing banner, of Christians. Every Christian, therefore, like St. Paul, ought not to be ashamed to sign himself with it, but ought to *glory in the Cross of Christ*. (Galatians vi. 14.)

Should a feeling of shame come over you whilst making this sign, banish it by recalling to mind those words of Jesus Christ: "*For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when He shall come in His majesty, and that of His Father, and of the holy Angels.*" (St. Luke ix. 26.)

For these reasons, and also for the edification of others, it is commendable and useful for Christians to make the sign of the Cross.

The sign of the Cross is also an excellent act of

Faith in the two fundamental truths of the Christian Religion, namely, in the mystery of the Holy Trinity, one God in three Persons, and in the mystery of the Incarnation.

For, by saying, in the "*name*," in the singular number, we profess to believe that there is only one God. By saying, "*of the Father, and of the Son, and of the Holy Ghost*," we profess to believe that in one God there are three Divine Persons. By the form of the Cross, which we trace with our right hand from our forehead to our breast, and then across from the left shoulder to the right shoulder, we profess to believe that the Son of God is our Redeemer, who wrought our Redemption by dying for us upon the Cross.

By the word, *Amen* (so be it), we mean to confirm and seal, as it were, our belief in the said fundamental truths.

The sign of the Cross was used in the first five centuries even more frequently than it is now. Passages could be quoted from Lactantius, from Eusebius of Cæsarea, from St. Athanasius, St. Basil, St. Ephrem, St. Cyril of Jerusalem, St. Ambrose, and from St. John Chrysostom, all of them Fathers of the fourth century, to prove it. But I will quote only two passages.

Tertullian, who wrote in the second century, says: "At every fresh step and change of place, whenever we come in or go out, when we put on our sandals, or wash, or take our meals, or light our lamps; whether we are about to recline or to sit down, and whenever we begin a conversation, we impress on our forehead the sign of the Cross. *Ad omne progressum atque promotum, ad omnem aditum et exitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubicula et sedilia, quandocumque nos conversatio exercet, frontem,*

*crucis signaculo terimus.*" (De Corona Militis, chap. iii. 4.)

St. Jerome, a Father of the fourth century, addressing the Roman Lady Eustochium, writes: "*Before every action, at every step, let your hand form the sign of the Cross.*" (Epistola xviii. ad Eustochium titulo iv.)

St. Basil asserts as a noted fact that the practice of making the sign of the Cross was introduced by the Apostles. (Book on the Holy Ghost, chap. 37.)

Let us, therefore, in imitation of the ancient Christians, be fond of making the sign of the Cross before doing anything of any consequence. It will be like directing our intention to do that thing for God. It will be the token of putting our whole trust in the merits of *Jesus Christ* which he earned on the Cross, and of our invoking God's help through those merits.

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## CHAPTER XXXV.

### ON PRAYER.

Prayer is "the raising up of the mind and heart to God," begging His aid and blessing. It forms a considerable part of the worship we owe to God. It may be useful to give an outline of the Catholic teaching on this subject.

Although God gives some graces without being asked, such as the first moving graces of faith, and the grace of prayer, He has other graces necessary for salvation in store only for those who humbly ask for them. It is therefore necessary for those who have the use of reason to pray.

To make use of prayer is not only a counsel but a

divine precept : "*Watch ye and pray,*" our Lord directs, "*that ye enter not into temptation.*" (St. Matt. xxvi. 41.) "*We ought always to pray and not to faint.*" (St. Luke xviii. 1.)

Therefore, to neglect prayer altogether for any great length of time would not only be dangerous but a grievous sin.

There are certain occasions in life in which we are especially bound to pray ; as when pressed by a strong temptation which we feel we have not the strength to overcome ; or when in evident danger of death ; or when we have to receive a sacrament, for the due reception of which sacrament prayer is required by way of preparation ; or in time of great public calamity ; and, in general, when there is a particular need of divine assistance.

Let us not say, God is infinite goodness, He knows all our wants, He will grant us what is needful without our asking for it. God requires that we should ask, not because He has need of knowing our wants, or because He is not ready to help us, but that we may, by asking, show our humility and dependence on Him, and enjoy the advantage and honour of praying to Him.

It is a part of the cherished duty of princes and princesses to present themselves morning and evening to their royal parents, to converse with them, to show them their filial love, respect, and gratitude, and to make known their wants and wishes to them. Few would object to be a prince merely on account of the task of having to present themselves dutifully every day to their parents. Surely, if it be a task, it is a sweet one.

Prayer rightly regarded is a sweet duty, and it is a great honour to be allowed to present ourselves before

our Creator, the omnipotent King of Heaven, to be allowed to call Him Father, to be permitted to communicate with Him, to show Him our Reverence, gratitude, and love, and to put our wants before Him. By it we enjoy an opportunity of dutifully acknowledging Him as the source of all good, the Author of our salvation; and of kindling in our hearts love towards Him by that sweet intercourse which prayer procures to us, and by the benefits that prayer obtains.

Indeed, to render the duty of prayer sweeter still, God does to us what Kings and Queens do not do to their children. He encourages us to approach Him with confidence, by pledging His word that our petitions shall never be rejected, even if we be in a state of sin like the poor publican or the penitent thief; for, though the prayer of the just is more acceptable to God, according to St. James: "*The continual prayer of a just man availeth much*" (v. 16), yet Christ says in general, without excluding the sinner: "*Every one that asketh, receiveth.*" (St. Matt. vii. 8.) For as St. Thomas Aquinas teaches: "The efficacy of prayer does not depend on the merit of the person who prays, but on the mercy of God, and on His faithfulness to His promise."

This promise of God, however, does not extend to petitions for things that are not for our spiritual good; as these could not be asked in the name of *Jesus Christ*, and because God, as a loving Father, would not grant what would be hurtful to us. Such petitions God refuses, as He refused that of the mother of the two sons of Zebedee, saying: "*You know not what you ask*" (St. Matt. xx. 22); but He gives something better instead.

Therefore, when we ask for temporal favours, it should always be with resignation to God's will, and



on condition that what we ask is profitable to our souls. Our Saviour gave us an example of this resignation when, in the garden of Gethsemani He besought His Eternal Father to take from Him the bitter chalice that was prepared for Him, and then added : "*But yet not my will, but Thine be done.*" (St. Luke xxii. 42.)

Prayer, such as it should be is always favourably heard. If sometimes our prayers are not answered, it is because we pray amiss, as St. James reminds us. Either because we pray with some lingering attachment to sin, or without attention and devotion ; or because we pray without confidence and without humility.

Therefore prayer should be made :—

1st, With *devotion* and *attention* ; such an attention, at least, is requisite, as would discourage wilful distractions. If we ourselves do not pay attention to what we say, how can we expect that God will attend to it ? To this effect it is good before prayer to *remain some moments silent*, and consider in *WHOSE* presence we are, the suitable attitude in which we should place ourselves, and with what dispositions and feelings we should pray. This is the advice of Ecclesiasticus (or the Preacher) : "*Before prayer, prepare thy soul ; and be not as a man that tempteth God*" (xviii. 23).

2ndly, With *confidence* : "*nothing wavering ; for he that wavereth is like a wave of the sea, which is moved and carried about by the wind*" (St. James i. 6.) "*All things whatsoever you ask when ye pray,*" says our Lord, "*believe that you shall receive : and they shall come unto you.*" (St. Mark xi. 24.) Distrust or diffidence dishonours God ; confidence honours God's goodness and faithfulness to His promises.

3rdly, With *humility*. For it is written "*God re-*

*sisteth the proud, and giveth grace to the humble."* (St. James iv. 6.) The parable of the Pharisee and the Publican is an instance of it. And it is also written, "*The prayer of him that humbleth himself shall pierce the clouds.*" (Ecclesiasticus xxxv. 21.)

If our prayer is made with these conditions, it is sure to be heard with favour.

Sometimes, however, either to try us, or to cause us to value more what we ask for, or to make us pray more earnestly, so that He might afterwards reward us more abundantly, God delays to grant what we ask, as we learn from the parable of the unjust Judge (St. Luke xviii. 1), and from the persevering woman of Canaan. (St. Matt. xv. 22.)

Therefore we should not be disheartened when the favour is delayed, but recalling to mind those words of Christ: "*Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you*" (St. Matt. vii. 7), we should, full of confidence, persevere in prayer; for that delay is for our good.

We should also pray for others; and this sort of prayer, whilst it will do good to our neighbour, will not be less beneficial to us than if we were praying for ourselves alone, but even more. The reason is, because our prayer is then grounded on charity. In the *Lord's Prayer*, which is the model of all prayers, we are taught to pray to our Heavenly Father for all others as well as for ourselves.

Therefore, besides praying for ourselves in particular, let us also pray for the conversion of sinners, for the enlightenment of the Jews and of all unbelievers, for the unity of all Christians in the true faith, and for final perseverance in it,—for those who are sick or dying, or in any danger,—for our parents and relatives, friends and enemies,—for those who rule the Church

and Nation,—for those who suffer persecution, distress of mind or body, or any other kind of hardship and misery, and this, whether they are near to us or far away; and God the Giver of all good gifts will bestow His blessing both upon them and upon us in abundance, *through Jesus Christ our Lord*, in whose blessed name we always are to pray.

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## CHAPTER XXXVI.

### WORKS OF PENANCE.

In the case of those who have fallen into mortal sin after Baptism, when the guilt of such sin and the everlasting punishment due to it are forgiven through the Merits of Christ in the Sacrament of Penance, there still very often remains a *debt of temporal punishment*, to be paid by the sinner. This *debt* remains not from any imperfection in the power of absolution in the Sacrament of Penance, nor from any want of efficacy in the atonement of Jesus Christ, more than sufficient of itself to atone for the sins of the whole world, but because by God's will chastisement for past sins helps us to supply for the imperfection in our repentance, and serves as a correction. The fear of temporal punishment often helps to strengthen the resolution of amendment, it acts as a check to prevent us from again falling into sin, and excites us to make reparation for the scandal given.

From this we see that, whilst the God-man, Jesus Christ, has, by atoning for our sins, done what we could not possibly do for ourselves, He has not dispensed us from doing with the help of His grace what we can to punish ourselves for the offences and outrages

we have offered to God. Good sense tells us that this is but right and just.

Our first Parents, after the *guilt* of their sin had been forgiven, had to undergo a long course of temporal chastisement for their sin. This was also the case with Aaron, Moses, his sister Miriam, and the people of Israel in the desert. (See the Book of Numbers, chapters xii., xiv., xx.) David, in like manner, upon repenting of his sin, and humbly saying: "*I have sinned,*" heard from the Prophet Nathan these words: "*The Lord also hath taken away thy sin: thou shalt not die; nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die.*" (2 Kings [2 Samuel] xii. 13, 14.) Again, David says of himself: "*I have laboured in my groanings, every night I will wash my bed; I will water my couch with my tears.*" (Psalm vi. 7.)

The Catholic Church has ever taught that after sin has been remitted in the Sacrament of Penance, penitential works, such as prayers, fastings, alms, and other works of piety must still be performed. These penitential works *of themselves*, however, do not satisfy the justice of God for any sin, but only inasmuch as they derive all their value from that all-availing atonement which JESUS CHRIST made upon the Cross, and in virtue of which *alone* all our good works find acceptance in the sight of God.

Thus it was that in the primitive Church the *penitential Canons* were established, and the *forty days' Fast of Lent* was observed from the time of the Apostles. St. Jerome says: "According to the *Apostolical Tradition* at the proper season of the year we observe Lent." (Epistola 27, ad Marcellum.) And St. Leo

says : " Let the Apostolical institution of forty days be spent in Fasting," (3rd Sermon on Lent).

The General Council of Nicæa, held in the year 325, not only alludes to the penitential discipline then in vigour throughout the whole Church of God, but further establishes certain penitential works to be performed by some kind of sinners in Canon IX., and following. This ought to be especially noticed by those Protestants who profess veneration for antiquity, and notably for the first six General Councils.

The pardon granted to the penitent thief in the saving words : "*Amen, I say to thee, This day thou shalt be with me in Paradise*" (St. Luke xxiii. 43), cannot be taken as a proof that we are dispensed by God from doing works of Penance. *That* was a wonderful and special grace granted under extraordinary circumstances; namely, when the Blood of Redemption was actually being shed upon the Cross; moreover, the dying thief, besides bearing testimony to the Divinity of Jesus Christ, confessed his guilt, and in the spirit of penance suffered the torment of his crucifixion, and the cruel breaking of his legs, as penalties justly due to his sins; and it may be that it was the first time that he repented and received pardon of his sins.

The Catholic Church, which teaches the necessity of penitential works in general, holds also that grown-up persons who receive pardon of actual sins for the *first time* in baptism, and even those who having fallen again into sin after baptism, *die martyrs*, and those who come to the Sacrament of Penance with a very intense *perfect contrition*, or who approaching that Sacrament with imperfect contrition, afterwards obtain the benefit of a plenary indulgence, have no remaining *debt of temporal punishment* to pay.

## CHAPTER XXXVII.

## ON INDULGENCES.

It is a pity that many Protestants should have been so ill-informed about Indulgences as to suppose that it means the forgiveness of a sin, or, astonishing to say, a permission to commit a sin.

By an Indulgence is meant not the forgiveness of a sin, nor a permission to commit a sin, but the *remission*, through the merits of *Jesus Christ, of the whole or part of the debt of temporal punishment due to a sin*, the *guilt and everlasting punishment* of which sin have, through the merits of *Jesus Christ*, been already forgiven in the Sacrament of Penance.

Indulgences do not secure heaven, but hasten the time of entering it to those who have already secured heaven by having obtained forgiveness of their sins and put themselves in a state of grace before death.

Catholics believe that the power of granting Indulgences was left by Christ to the Church. It is included in the promise made by Jesus Christ to St. Peter : "*And whatsoever thou shalt loose upon earth shall be loosed also in heaven*" (St. Matt. xvi. 19), for these words contain an ample and universal power given to Saint Peter and his successors of loosing a properly disposed person from everything that may hinder him from going to heaven ; and the debt of temporal punishment does hinder for a time even a justified soul from going into eternal bliss ; that is, until that debt be paid or remitted.

It may be said, at least according to their principles, that Protestants give, in their way, a kind of plenary or full indulgence to every one, when they say that works of penance are not necessary ; but Catholics

believe that from all of us poor sinners works of penance are required, and that the power of binding and loosing, which includes that of granting an Indulgence, was left only to the legitimate successors of the Apostles, in whom alone this power is still vested.

Thus the criminal Corinthian was subjected to a very severe penance by St. Paul. At length, however, upon the solicitation of the brethren, the Apostle granted to that repentant sinner an Indulgence, suspended the punishment inflicted upon him, and readmitted him to the communion of the Faithful. (1 Corinth. v. and 2 Corinth. ii.)

Experience proves that this granting of an Indulgence is very useful: it encourages the Faithful to deeper repentance, to have more frequent recourse to the Sacraments of Penance and Communion, and to exercise works of charity and devotion: for it is the doctrine of the Catholic Church that, in order to obtain *any indulgence* the soul must be *in a state of grace*, that is, must be *free from mortal sin*; and the conditions for gaining a plenary Indulgence almost always are, that the applicant should worthily receive the sacraments of Penance and the Holy Eucharist, as a preparation for the reception of the Indulgence, and perform some outward works of piety. Therefore an Indulgence granted only *under such conditions*, far from being an inducement to sin, encourages us to repent and to do penance and other works of piety, and is a happy corrective of sin and a preservative against falling again into sin.

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## CHAPTER XXXVIII.

## ON PURGATORY.

Purgatory is a state of suffering after this life, in which those souls are *for a time detained* which depart this life after their deadly sins have been remitted as to the *stain and guilt*, and as to the *everlasting pain* that was due to them ; but which souls have on account of those sins still some debt of *temporal* punishment to pay ; as also those souls which leave this world guilty only of *venial* sins. In Purgatory these souls are purified and rendered fit to enter into Heaven, where nothing defiled enters.

Catholics believe that a Christian who dies after *the guilt and everlasting punishment* of mortal sin have been forgiven him, but who, either from want of opportunity or through his negligence, has not discharged the debt of temporal punishment due to his sin, will have to discharge that debt to the justice of God in Purgatory.

They believe also that those Christians who die with the guilt of venial sin \* only upon their soul do not immediately enter Heaven, where "*nothing defiled*" can enter, but go first to Purgatory *for an allotted time*, and after being purified there from the stain of these venial or lesser faults, are admitted into Heaven. As to the place, manner, or kind of these sufferings, nothing has been defined by the Church.

As works of penance have no value *in themselves* except through the merits of Jesus Christ, so the pains of Purgatory have no power *in themselves* to purify the soul from sin but only in virtue of Christ's Redemp-

\* See Chapter XIV. on mortal sin, in which a notion of venial sin is also given.

tion ; or, to speak more exactly, the souls in Purgatory are able to discharge the debt of temporal punishment demanded by God's Justice, and to have their venial sins remitted only through the merits of Jesus Christ, "*yet so as by fire.*"

The Catholic belief in Purgatory rests on the authority of the Church and her Apostolic Traditions recorded in ancient Liturgies, and by the ancient Fathers, Tertullian, St. Cyprian, Origen, Eusebius of Cæsarea, Arnobius, St. Basil, St. Ephrem of Edessa, St. Cyril of Jerusalem, St. Gregory of Nyssa, St. Ambrose, St. Epiphanius, St. John Chrysostom, St. Jerome, St. Augustine, on the IVth Council of Carthage, and on many other authorities of antiquity.

That this tradition is derived from the Apostles, St. John Chrysostom plainly testifies in a passage quoted at the end of this chapter, in which he speaks of suffrages or help for the departed.

St. Augustine says of Acrius, that he was the first who dared to teach that it was of no use to offer up prayers and sacrifices for the dead ; and this doctrine of Acrius he reckoned among heresies. (Book of Heresies, Heresy 53rd.)

There are also passages in Holy Scripture from which the Fathers have confirmed the Catholic belief on this point.

St. Paul, in his First Epistle to the Corinthians (Chap. iii. 11-15) writes :—" *For other foundation no man can lay but that which is laid ; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble : every man's work shall be manifest : for the day of the Lord shall declare it, because it shall be revealed in fire ; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon :*

*he shall receive a reward. If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire."*

The ancient Fathers, Origen in the third century, St. Ambrose and St. Jerome in the fourth, and St. Augustine in the fifth, have interpreted this text of St. Paul \* as relating to venial sins committed by Christians which St. Paul compares to "*wood, hay, stubble*," and thus with this text they confirm the Catholic belief in Purgatory, well known and believed in their time, as it is by Catholics in the present time.

In St. Matthew (chap. v. 25, 26) we read, "*Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing.*"

On this passage St. Cyprian, Bishop of Carthage, a Father of the third century, says: "It is one thing to be cast into prison, and not go out from thence till the last farthing be paid; and another to receive at once the reward of faith and virtue; one thing in punishment of sin to be purified by long suffering and purged by long fire, and another to have expiated all sins by suffering (in this life); one in fire, at the day of judgment to wait the sentence of the Lord, another to receive an immediate crown from Him." (Epistle lii.)

Our Saviour said: "*He that shall speak against*

\* Origen, Homily xiv. on Leviticus, and in Homily xvi. (in some editions xii.) on Jeremias; St. Ambrose in his comments on 1 Corinthians; St. Jerome in his second book against Jovinian, title 4, part 2; St. Augustine in his *Enarratio* on Psalm xxxvii. title 4.

*the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.*" (St. Matt. xii. 32.)

From this text St. Augustine argues, that "It would not have been said with truth that their sin shall not be forgiven, *neither in this world nor in the world to come*, unless some sins were remitted in the next world." (De Civitate Dei, Book xxi., chap. 24.)

On the other hand, we read in several places of Holy Scripture that God will render to every one (that is, will reward or punish) according as each deserves. (See for example in St. Matt. xvi. 27.) But as we cannot think that God will punish everlastingly a person who dies burdened with the guilt of venial sin only, it may be an "*idle word*," it is reasonable to infer that the punishment rendered to that person in the next world will only be temporary.

The Catholic belief in Purgatory does not clash with the following declarations of Holy Scripture, which every Catholic firmly believes, namely, that it is *Jesus who cleanseth us from all sin*, that *Jesus bore "the iniquity of us all,"* that "*by His bruises we are healed*" (Isaias liii. 5); for it is only through the Blood of Jesus and His copious Redemption that those pains of Purgatory have power to cleanse the souls therein detained.

Likewise the Catholic belief in Purgatory is not in opposition to those texts of Scripture in which it is said that a man when he is justified is *translated from death to life; that he is no longer judged: that there is no condemnation in him.* For these passages do not refer to souls taken to heaven when natural death occurs, but to persons in this world, who from the death of sin pass to the life of grace. Nor does it follow that, dying in that state of grace, that is, in a

state of spiritual life, they must go at once to heaven. A soul may be justified, entirely exempt from eternal *condemnation*, and yet have something to suffer for a time ; thus also in this world many are justified and yet are not exempt from suffering.

Again, it is not fair to bring forward against the Catholic doctrine on Purgatory that text of the Apocalypse (Rev. xiv. 13) : "*Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours : for their works follow them,*" for this text applies only to those souls who die perfectly in the Lord, that is, entirely free from every kind of sin, even venial, and from the *stain*, the *guilt*, and the *debt of temporal punishment* of every sin. Catholics believe that these souls have no pain to suffer in Purgatory, as is the case with the Martyrs and Saints who die in a perfect state of grace.

It is usual to bring forward against the Catholic belief in Purgatory that text which says : *If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.*" (Ecclesiastes xi. 3.)

This text confirms and illustrates the truth that when death comes the *final doom* of every one is fixed, and that there is no more possibility of changing it, so that one dying in a state of mortal sin, will always remain in a state of mortal sin, and consequently be rejected for ever ; and one dying in a state of grace and friendship with God, will for ever remain accepted by God, and in a state of grace and in friendship with Him.

But this text proves nothing against the existence of Purgatory ; for a soul, although in a state of grace, and destined to Heaven, may still have to suffer for a time before being perfectly fit to enter upon that eternal bliss to enjoy the vision of God.

Some might be disposed, notwithstanding, to regard this text as opposed to the Catholic doctrine of Purgatory, by saying that the two places alluded to in the texts are heaven and hell. But this interpretation Catholics readily admit, for at death either heaven or hell is the final place to which all men are allotted, Purgatory being only a passage to heaven.

This text surely does not tell against those just ones of the old Law who died in a state of grace and salvation, and who, though sure of heaven, yet had to wait in some middle state, until after the Ascension of Jesus Christ, neither, therefore, does it tell against Purgatory.

Christ's Redemption is abundant, "*plentiful*," as Holy Scripture says (Psalm cxxix. 7), and Catholics do not believe that those Christians who die guilty only of *venial* sins unrepented of, and unforgiven, are condemned to the everlasting pains of hell, as Protestants must believe, if consistent with their principles. Catholics believe that for such there is still a way, although painful, of being cleansed from these *lesser* faults after this life, through the *merits of Jesus Christ*. And this is in Purgatory, where they can be purified like gold in the fire, and made fit to enter into the *Heavenly Jerusalem*, wherein "*there shall not enter anything defiled*" (Apocalypse [Revelation] xxi. 27); or, to use the language of St. Paul, "*he himself shall be saved, yet so as by fire*." (1 Corinth. iii. 15.\*)

Catholics also believe that the souls in Purgatory continue to be members of the Church of Christ, and that they are relieved by the sacrifice of the Mass, by prayer, and pious works, such as almsdeeds. These and other helps are called *suffrages*, which are applied to them by the

\* See note on this passage in the Douay Catholic version.



Faithful here on earth, with the intention of helping them. Indulgences may also be applied to them.

The living can pray for each other efficaciously. St. James the Apostle says: "*Pray for one another, that you may be saved.*" (v. 16.) Why then should we not be able to pray also with efficacy for the departed, especially since the souls in Purgatory quitted this life in the state of grace and love which, according to St. Paul, "*never falleth away.*" (1 Corinth. xiii. 8.) If death does not break their ties of love towards us, the same should not sever our bonds of love towards them, nor prevent us from doing what we can in their behalf. The Jews retain in their Liturgy to this day the pious practice of praying for the departed.

This Catholic belief is comprised in those words of the Apostles' Creed, "*I believe the Communion of Saints.*" The natural meaning of this declaration being that we are in communion of prayers with the Saints, whether in heaven, in Purgatory, or on earth. It has always been the practice of the Catholic Church to offer prayers and other pious works in suffrage for the dead, as is amply testified by the Latin Fathers; for instance, Tertullian, St. Cyprian, St. Augustine, St. Gregory; and amongst the Greek Fathers, by St. Ephrem of Edessa, St. Basil, and St. John Chrysostom.

St. Chrysostom says: "It was not without good reason ordained by the Apostles that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit from it." (On the First Epistle to Philippians, Homily iii.) By the expression "tremendous mysteries" is meant the holy Sacrifice of the Mass.

St. Augustine says: "It is not to be doubted that the dead are aided by the prayers of Holy Church



and by the salutary Sacrifice, and by the alms which are offered for their spirits; that the Lord may deal with them more mercifully than their sins have deserved. For this, which has been handed down by the Fathers, the universal Church observes." (Vol. v., Sermon 172, Enchirid.)

The same pious custom is proved also from the ancient Liturgies of the Greek and other Eastern Churches, both Catholic and Schismatic, in which the Priest is directed to pray for the repose of the dead during the celebration of the Holy Mysteries.

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## CHAPTER XXXIX.

### ON REVERENCE TO, AND THE INVOCATION OF, THE ANGELS AND SAINTS.

Rightly to understand the Catholic doctrine of the Invocation of Saints, it is necessary that Protestants should bear in mind that the word *worship* has different significations, according as it is applied to God or applied to creatures. When applied to God, it means the *highest* degree of honour due to God as God, and to God alone. When applied to things created, it means *inferior*, that is, less honour, justly paid to them, either on account of their exalted position among creatures, or on account of a special reference they bear to God.

Catholics believe that the Saints reigning with Christ are to be honoured and invoked, that they offer prayers to God for men, and that their relics are to be held in veneration. We read in Holy Scripture that angels were *worshipped* by Abraham and Josue (Genesis xix. 1; Josue v. 15); that the prophets Samuel and Eliseus

were *worshipped*, that is treated with marks of honour and reverence (1 Book of Kings [or 1 Samuel] xxviii. 14). And in the First Book of Paralipomenon (or 1 Chronicles) xxix. 20, we read : "*And all the assembly blessed the Lord the God of their fathers ; and they bowed themselves, and worshipped God, and then the king*" (David). In the Protestant version it reads : "*worshipped the Lord and the king.*"

"*The continual prayer of a just man availeth much*" (St. James v. 16) ; and we find St. Paul earnestly asking the prayers of the Roman Christians, saying : "*I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God.*" (Romans xv. 30.) All Christians allow that it is right and useful to ask the prayers of holy persons who are upon earth ; it cannot surely be wrong or useless to ask the prayers of the Saints in Heaven, now that they are so near to God, and in no danger of offending Him.

That the Saints can know something of what passes on earth, and can sympathise with us, may plainly be inferred from what our Saviour says in St. Matthew (xxii. 30), that the Saints "*shall be as the angels of God in Heaven :*" and from what He said in St. Luke (xv. 7, 10), "*I say to you, there shall be joy before the angels of God upon one sinner doing penance.*" If angels see a sinner doing penance, the Saints who are like the Angels of God, are able to see the same.

The holy Prophets, enlightened by God, could see what was passing in distant places, and could even foresee future things. We have a striking instance in Exodus xxxii. 7, 14. When Moses was on the mountain with God, out of sight of the people below, God told him that the people had fallen into idolatry,

and that He would therefore destroy them. But Moses at once prayed God to spare them, and God did so. If Moses, far away and out of sight, but with God, was allowed to know what was passing *elsewhere*, and to pray as he did for the idolatrous Israelites, we may naturally suppose that the Saints in heaven are allowed to know something of what takes place on earth, and to pray for sinners. Surely the Saints in the glory of heaven are not less enlightened than the Prophets; nor can it be said that they have lost the power of praying, being nearer to the throne of God. If charity prompts us to pray one for another here on earth, may not the Saints pray for us in heaven, where "*Charity never falleth away?*" (1 Corinth. xiii. 8.) Shall it not be permitted to us who "*are fellow-citizens with the Saints*" (Ephesians ii. 19), to ask their intercession, that they *through the merits and mediation of Jesus Christ*, may obtain for us what we stand in need of? We naturally feel that these blessed souls, being bound to us by ties of nature and grace, must have a zealous desire to help us in our necessities,\* and that God will not withhold from them this satisfaction.

The power which the Blessed Virgin and all the Saints enjoy of interceding for us is a privilege communicated to them by Christ and based on His Divine Merits.

An objection often raised against the Invocation of Saints is—that it places them between God and men, making them mediators in the same way as *Jesus Christ* is the Mediator. This objection has no real foundation, because JESUS is the only Mediator of *Redemption*, and

\* The rich man in hell (St. Luke xvi. 27) felt sympathy for his brothers on earth; we can but suppose that the Saints in heaven have no less sympathy for their relatives and friends.

also of *intercession* by *His own rights and merits*; whereas the mediation of the Saints is *not* a mediation of Redemption but only a mediation of *intercession*, and *this through the merits of JESUS CHRIST, their Divine Saviour and ours*. Hence the Church ends all her prayers with these words, "*Through Jesus Christ our Lord.*"

In the sense of intercessor, through JESUS CHRIST, a Saint, or any one even here on earth who prays for his neighbour, may be considered and be called a mediator, as Moses was, who could say of himself: "*I was the mediator, and stood between the Lord and you.*" (Deuteronomy v. 5.)

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## CHAPTER XL.

### THE BLESSED VIRGIN MARY JUSTLY CALLED MOTHER OF GOD.

The Blessed Virgin Mary is rightfully called *Mother of God*; for *Jesus Christ*, God Incarnate (that is, God made man), is truly her son, as St. Luke (i. 35) expressly states: "*The Holy which shall be born of thee shall be called the Son of God.*" St. Elizabeth calls the Blessed Virgin "*the mother of my Lord*" (St. Luke i. 43.) And the Blessed Virgin called our Saviour "*Son.*" (St. Luke ii. 48.)

The General Council of Ephesus (held A.D. 431) condemned Nestorius as a heretic for denying this title of *Mother of God* (in the Greek Theotok'os) to the Blessed Virgin. Those, therefore, who refuse to her this title of *Mother of God* show that they do not realise the Incarnation of the Son of God. They thus virtually deny the personal divinity of the Redeemer and the efficacy of the Redemption; for in that case the

blood which was shed on Calvary would not have been the Blood of a God-man, but simply the blood of a man. It would be like falling into the heresy of Nestorius, who (contrary to the Catholic Faith, which teaches that in Jesus Christ there are two natures but only one Divine Person) taught that in Christ, besides the two natures there are also two persons (the Divine Person and the human;) and that the Eternal Son of God did not become man in the sense of assuming to Himself our human nature, but only in the sense of residing in the humanity as in a temple, or of being united to it, not in one person but in some other mysterious way only; and consequently that the Blessed Virgin was merely the mother of that supposed human person, but not of that Divine Person which is in Christ.

The reason why many Protestants object to join in the affection due to our Lady, Mother of God, is because they do not properly comprehend and realise in their hearts the import of this title "*Mother of God.*" Let us then see what this title means.

It does not mean that Mary is the *Mother of the Divinity*, if by divinity be understood the divine nature, for the divine nature is *uncreated, eternal, before all worlds*. Nor does it mean that Mary is the mother of the Second Person of the Blessed Trinity, God the Son *according to His divine nature*, which would be the same as being mother of the Divinity, to assert which would be indeed not only absurd but *blasphemous*. Nor does it mean that Mary became the mother of a person, that did not exist before, as is the case naturally with all ordinary mothers, for the Son of God who became the Son of Mary is in Himself co-eternal with the Father. But it means that Mary is Mother of God the Son, with regard to His *human nature*, which He assumed in time, and which human

nature He had not before He took it from Mary, for until then He possessed only one nature, the *Divine*.

After His Incarnation God the Son possessed two natures, the Divine and the human. In other words, Mary gave birth to a perfect and complete human nature which, from the very first instant that she conceived it of the Holy Ghost, God the Son made His own, assumed it, and united it to His Godhead, and thus God the Eternal Word *was made flesh and became man*.

Hence the Fathers speak of a twofold birth or nativity of the *Word*, or God the Son; the one, His being born of God the Father from all eternity, "*ex Patre natum ante omnia saecula*;" and the other, which is in time, His being born man of the Blessed Virgin, "*ex Maria Virgine, et homo factus est*."

God the Son, by assuming this perfect human nature, which He took from the Blessed Virgin, was born in the flesh, and became really the son of Mary according to His human nature. Therefore the Blessed Virgin, the Mother of Jesus Christ, is properly and justly called "*Mother of God*," that is, Mother of God the Son *from the time that He became also man of the substance of His Mother, and was born of her in the world*. True that the Blessed Virgin Mary is simply a *creature*, deriving all her graces, privileges, and glory from God, and is wholly dependent upon Him; but it is no less true that God chose her to be the Mother of the Word Incarnate, that the Divine Infant whom she bore and brought forth into the world is a Divine Person, clothed indeed with human nature, but in whom no human *personality* exists, because two persons could not so exist in the mystery of the Incarnation. If Mary were not truly the Mother of the Eternal Word made man, neither would the



Eternal Word be truly Incarnate, nor truly the Son of man, as He occasionally called Himself.

The Blessed Virgin Mary, therefore, is justly styled "*Mother of God*," because she is the Mother of Jesus Christ, whose humanity is assumed by and united to a Divine Person, that is, God the Son. No wonder, then, that the Blessed Virgin Mary should exclaim in her great Hymn of praise to God, known as the *Magnificat*: "*For He that is mighty hath done great things to me; and holy is His name.*" (St. Luke i. 49.)

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## CHAPTER XLI.

### HONOUR AND DEVOTION TO THE BLESSED VIRGIN MARY.

Because the Blessed Virgin Mary, as the Archangel Gabriel declared, is "*full of grace*" (St. Luke i. 37), and because of her incomparable dignity of being the chosen Mother of Jesus Christ, the Catholic Church regards her as the most highly favoured of all creatures, as a creature highly exalted above all men and angels: and consequently teaches that she is to be honoured as the most blessed among women, according to the admonition of St. Paul: "*Render, therefore, to all men their dues, . . . honour to whom honour.*" (Romans xiii. 7.)

All the honour given to the Blessed Virgin by men does not equal the least one of those countless acts of honour given to her by her Divine Son our Lord during the time that He lived with her and St. Joseph at Nazareth; when, as we learn from the Gospel, He "*was subject to them.*" (St. Luke ii. 51.) We need not therefore be afraid of honouring her whom the



*Word Incarnate* so greatly honoured. We are encouraged by the Church to do so, and to frequently recommend ourselves to her prayers.

This honour and this recourse to her intercession, far from distracting from the divine worship due to God and to the Mediation of Jesus Christ, are felt by Catholics to be really tokens of respect to our Blessed Saviour on whose account chiefly we honour her: in fact, we honour her whom He himself has so wonderfully honoured, and whom He must wish all to honour. To dishonour Christ's Mother would be to dishonour Christ; to honour and to love her is to honour and to love Christ, since it is above all *for His sake* that we show such affection and reverence to her.

This is sweetly expressed by Father Faber in a hymn to our Blessed Lady, beginning:—

“Mother of mercy,\* day by day  
My love of thee grows more and more;  
Thy gifts are strewn upon my way  
Like sands upon the great sea-shore.

. . . . .

“But scornful men have coldly said  
Thy love was leading me from God;  
And yet in this I did but tread  
The very path my Saviour trod.

“They know but little of thy worth  
Who speak these heartless words to me,  
For what did JESUS love on earth  
One half so tenderly as thee?

. . . . .

“JESUS, when His three hours were run,  
Bequeathed thee from the Cross to me;  
And Oh! how can I love thy Son,  
Sweet Mother! If I love not thee?”

\* Being Mother of the Redeemer, she cannot but feel compassion towards those for whom her Son died.

It has been well said : The glories of the Mother are the reflection of the Divinity of her Son, and every crown that is wreathed for Mary is laid at JESUS' feet.

The parable in the Gospel of the poor Publican, who "*standing afar off, would not so much as lift up his eyes towards heaven ; but struck his breast, saying, O God, be merciful to me a sinner*" (St. Luke xviii. 13), proves *humility* to be the best disposition to render our prayers availing ; and our recourse to the Virgin Mary is the effect of humility and of a sense of our unworthiness. Moreover, Catholics see clearly that in asking the Blessed Virgin to *pray* for them, they thereby affirm that she is not herself the fountain of grace or of merit, since she herself, in order to obtain graces and merits for us, must, as well as we, have recourse to *God, her and our Creator and Saviour* ; and that when she prays, she prays only through the mediation and merits of her Divine Son.

In asking the Blessed Virgin Mary to *pray* to Jesus for us, we thereby openly declare that *Jesus Christ* is our *only Redeemer*.

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## CHAPTER XLII.

### THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

The Prophet Jeremias (i. 5) and St. John the Baptist (St. Luke i. 45) were sanctified before their birth, but some while after their conception ; whereas it is the Catholic belief that the Blessed Virgin was, by a special privilege, preserved Immaculate, that is, free from the stain of original sin, from the first moment of her conception.

The Immaculate Conception of the Blessed Virgin Mary, or her Conception without the stain of original sin, refers to her soul, not to her body; for it is an admitted principle in theology that a human *body* is not in *itself* capable of guilt and of the stain of sin, as sin causes a *moral* and not a material stain. The Catholic Church teaches that in all other human beings descended from Adam, the soul, when created and united by God to the infant body yet unborn (which union is called *passive* conception, and in which parents have no part), necessarily contracts, by thus becoming a child of fallen Adam, the stain of original sin, which can afterwards be washed away by having the merits of *Jesus Christ* applied to it; but that with the Blessed Virgin Mary it was otherwise, for, at the very instant in which her soul was created and infused into her body, she was *preserved* from contracting the stain of original sin, by having sanctifying grace bestowed upon her in the very first moment of her existence, and this *through the foreseen merits of Jesus Christ, her son*, which were applied to her in the way of *prevention*, and, therefore, in a special and more perfect manner.

The soul of the Blessed Virgin was of itself liable to contract the stain of original sin like any other child of Adam, and, therefore, in need of Redemption, but *in view of and through the merits of Jesus Christ*, whose Virgin Mother she was to be, and in whose favour some other general laws (as that a woman cannot be mother and virgin at the same time) were suspended, she was, by exception, preserved from contracting this stain. The Council of Basle (21st Sept., 1429) declared that the Blessed Virgin Mary had never been subject to original sin.

Whilst the greatest part of Protestants are loath

to admit the exemption of the Blessed Virgin Mary from all sin, we find that even the Koran of Mahomet, written twelve centuries ago, deriving most likely the notion from ideas spread among Christians in the east, declares (chapter 3) that Mary the Mother of Jesus was always protected from all the attacks of Satan.

All Christians admit that God could preserve the Blessed Virgin immaculate, and most persons will feel that it would redound to the honour of Christ that His Mother should never have been defiled by sin, never have been the slave of the devil, nor ever, *even for an instant*, have been an object hateful to God ; for the Christian mind shudders at the thought that the one who was to be the living Temple of God Incarnate should have been permitted by God, who could prevent it, to be first the abode of the devil.

That which some Protestants think possible, reasonable, and strongly demanded by the honour of Christ, Catholics hold as an article of faith.

It is true that before the solemn definition of this doctrine a diversity of opinion was tolerated by the Church, and maintained by some Catholic theologians, who were not on that account accused of heresy, but this diversity was because the Church had not yet given an explicit definition on the subject, and some of the terms employed in debate in the Divinity Schools of that time were not sufficiently precise and definite, and a clear distinction between *active* and *passive* conception was not made.

The doctrine was solemnly defined as an article of faith by Pope Pius IX., speaking *ex cathedrâ* on the 8th December, 1854, as follows :—“ *Auctoritate Domini “ Nostri Jesu Christi, beatorum Apostolorum Petri et “ Pauli ac Nostri declaramus, pronunciamus et defini-  
“ mus, doctrinam, quae tenet, beatissimam Virginem*

*“Mariam in primo instanti suæ Conceptionis fuisse singulari omnipotentis Dei Gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam.*

*“Quapropter si qui secus ac a Nobis definitum est, quod Deus avertat, præsumpserint corde sentire, ii noverint, ac porro sciant, se proprio judicio condemnatos, naufragium circa fidem passos esse, et ab unitate Ecclesiæ defecisse.”*

This extract from the solemn Definition may be translated as follows:—“By the authority of Our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by our own authority, We declare, pronounce, and define, that the doctrine, which holds that the most Blessed Virgin Mary, in the first instant of her Conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the Faithful.

“Wherefore, if any shall presume, which may God avert, to think in their heart otherwise than has been defined by Us, let them know and, moreover, understand, that they are condemned by their own judgment, that they have made shipwreck as regards the Faith, and have fallen away from the unity of the Church.”

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That this doctrine is in accordance with Holy Scripture and the ancient Tradition of the Church, may be seen in books\* that treat on this subject, as

\* See F. Passaglia, S.J., and Bishop Ullathorne, O.S.B., on the Immaculate Conception, as also Father Patrizi, S.J.

also in the Apostolic Letter of His Holiness Pope Pius IX., "*Ineffabilis Deus*" (so named from the Latin words with which the said Encyclical Letter begins), of the 8th December, 1854, which contains the dogmatical definition of the Immaculate Conception. In this document is also clearly explained how this doctrine, far from detracting from the Redemption of Christ, adds to it a new lustre, inasmuch as it shows Christ's merits to be so efficacious, as not only to have power to efface the stain of original sin after it is contracted, but also, what is more wonderful and beneficial, to preserve the soul from contracting it.

To treat this important subject in a satisfactory manner would require an entire volume, but for the satisfaction of some I will here quote one text of Holy Scripture, and a few passages from the ancient Fathers in confirmation of the Catholic belief in the Immaculate Conception.

In the Book of Genesis (iii. 15) God said to the serpent: "*I will put enmities between thee and the woman, and between thy seed and her seed.*"

According to all ancient interpreters this is a prophecy. The woman mentioned is Mary the Mother of Jesus Christ, and the seed of the woman is Jesus Christ Himself, the Redeemer of mankind.

Certainly the enmity which exists between Jesus Christ and the serpent, that is the devil, is a *perpetual* one, and excludes sin of all kind.

But the *same enmity* it is here declared by God should exist between the woman (that is, the Blessed Virgin Mary) and the evil spirit.

Therefore it follows that the enmity which exists between the Virgin Mary and the devil must be a *perpetual* one, and also necessarily excludes all sin,

and, therefore, also original sin, which of itself suffices to enslave a person to the devil.

This text sufficiently proves that the Blessed Virgin Mary, through the merits of her Son Jesus Christ, was from the first moment of her existence Immaculate: that is, she was preserved from contracting the stain of original sin in the first moment that her soul was united to her body and began to exist as a human being, that is, at the time of her passive Conception. In the Hebrew and Samaritan text and Alexandrian version the pronoun is masculine or neuter, therefore referable either to seed, or to Christ, but this does not weaken the argument, for the proof does not depend upon the pronoun referring rather to one than to the other, but upon the absolute and perpetual enmity of the Son and His Mother against the Demon, from which enmity it follows that both the Son and the Mother have perfectly and entirely triumphed over the Demon, though by a diverse title, that is, the Son by His own virtue, the Mother by virtue of the Son.

The ancient writer "De Nativitate Christi" found in St. Cyprian's works, says:—Because (Mary) being "*very different from the rest of mankind, human nature, but not sin, communicated itself to her.*" (See the Anglican Bishop Fell's edition, A.D. 1700, p. 60, col. 2.)

Theodorétus, a Father who lived in the fifth century, says, that Mary "surpassed by far the Cherubim and Seraphim in purity." Had Theodorétus believed that Mary was born in sin, he would hardly have used such an expression.

St. Ephrem, a Father of the fourth century, says, that Mary was "entirely free from every defilement and stain of sin." (Oratio ad Beatam Virginem.)

St. Cyril of Alexandria, who lived in the beginning of the 5th century, has these words: "*With the excep-*



*tion of Christ and His Blessed Mother, we are all born in sin.*" (Lib. 6. in Joannem C. 15.)

St. Maximus, Bishop of Turin, a Father of the fifth century, says: "Mary clearly was a worthy dwelling-place for Christ, not on account of the beauty of her person, but because of original grace." (Homilia v. ante Natalem Domini.)

In the Greek Liturgy of St. Chrysostom, a Father of the fourth century, which Liturgy is still used by the United Catholic Greeks and the Schismatic Greeks, the following words are directed to be chanted by the choir during the Canon of the Mass: "It is truly meet that we should praise thee, O Mother of God, who art always to be blessed, and *who art exempt from every fault*: thou art the Mother of our God, to be venerated in preference to the Cherubim; thou art beyond comparison more glorious than the Seraphim." (Goar, Euchologium, p. 78.)

Theodorus, Patriarch of Jerusalem, said in the second Council of Nicæa that Mary "is truly the Mother of God, and Virgin before and after childbirth; and she was created *in the condition more sublime and glorious than that of all natures, whether intellectual or corporeal.*" (Labbe, vol. viii.)

Add to all this, that disbelief in the Immaculate Conception of the Blessed Virgin Mary would imply belief in the following revolting consequences; that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source, whilst He might have taken it from an incorrupt one; that the Infinite Purity was enshrined in the Ark of the maternity which had been sullied by original sin, whilst He might have avoided it; that the Divine Person drew the Precious Blood of His Humanity from a source which was not from the first immaculate,

whilst He might have preserved it immaculate, and this without diminishing, but rather enhancing, the glory of His Redemption.

Who can believe that it being in the power of God the Son to exempt the Blessed Virgin, who was to be His Mother, from contracting the stain of original sin, He should not have done so?

Who can believe that it being in the power of God the Son to prepare a spotless holy temple wherein to dwell Incarnate for nine months, should have preferred to have one which had been first profaned by the stain of original sin?

Who can imagine that God who could become Incarnate by preparing to Himself a Mother Immaculate in her Conception, should have preferred a Mother who had first been stained by sin and had been once in the power and slavery of Satan?

To admit such oppositions is shocking to Christian minds. Christian sense, grounded on theological reasons, sees at a glance that the Mother of God Incarnate *must* have always been immaculate: that without this the enmity of Mary to sin would not have been perpetual and complete. It having been in the power of God to preserve Mary unstained from original sin, there is every reason to believe that He should have done it. *Potuit ergo fecit.* God was able, therefore He did it. It is hard, indeed, to imagine how the Incarnation of the Son of God could have taken place, unless the Mother had been preserved free from the stain of original sin, and had always been adorned with the splendour of the most perfect holiness.

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## CHAPTER XLIII.

## REVERENCE TO RELICS AND OTHER RELIGIOUS OBJECTS.

The Catholic Church teaches that the images or representations of Jesus Christ, of His Blessed Virgin Mother, and of the Saints in general, are to be honoured with "*due honour*;" not, indeed, for what they are in themselves, but for what they represent. This honour is called *relative* honour, because it *relates* or refers to the person represented. Thus it would be simply a token of affection towards our parents if we were to kiss the likeness of a dear father or mother. At the House of Lords it is a customary mark of respect to Her Most Gracious Majesty the Queen to bow before her *chair* of State, even though it be empty. Again, men honour Her Majesty by putting her *portrait* in a distinguished place and by bowing before it. It would be dishonouring the Queen herself to treat her portrait with any disrespect.

The reverence paid by Catholics to holy images does not offend against the Commandment of God. It is true that the latter part of the first Commandment declares: "*Thou shalt not make to thyself a graven thing*," but this is explained by the words that follow: "*Thou shalt not adore them* (non adorabis ea), *nor serve them*." (Exodus xx. 4, 5, and Deuteronomy v. 9.)\* The meaning, therefore, clearly is: Thou shalt not

\* An eminent Protestant—Archdeacon Paley (author of "The Evidences of Christianity") in a sermon on the Commandments (Works, Ed. Edinb., 1826, page 655) says:—"The prohibition of the Commandment is pointed against the particular offence of idolatry and no other. The first and second† Commandments may be considered as one, inasmuch as they relate to one

† According to the Protestant division.

make unto thyself a graven thing or idol for the sake of adoring it as a false god or idol. The words "bow down" in the Protestant version, instead of "adore," are calculated unhappily to mislead unreflecting persons. This Commandment cannot be taken to condemn the use of images intended to promote the honour and worship of our Lord Jesus Christ, the true living God, or the inferior honour due to the Holy Angels and the Saints, as this is not worship of strange gods, and, therefore, not idolatry.

It was thus understood by the Jews, who by the command of God placed *two graven images of the Cherubim* on the ark of the Covenant (3 Kings vi. 23), and *other images of angels in the Temple of Solomon*. (2 Paralipomenon, or 2 Chronicles iii. 10, 11.) It is, in fact, thus practically understood also by those Protestants who have no scruple in making graven images, and even in setting them up in their places of worship.

No Christian certainly could find in his heart to treat the crucifix, that affecting image and appealing likeness of our crucified Saviour, as an *idol*, and trample it under his foot. Christian feeling would prompt him to respect it, as he respects and reveres the precious *word*, the *sound*, the very *letters*, of the Holy *Name* of JESUS.

It would be idolatry to worship any Saint, or the image of any Saint *as God*, but it is not idolatry to honour the Saints, *for what they are*, namely, the faith-

subject, or nearly so. For many ages, and by many Churches, they were put together and considered as one commandment. The subject to which they both relate is false worship or the worship of false gods. This is the single subject to which the prohibition of both Commandments relates—the single class of sins which is guarded against."

ful servants of God, and to honour pictures of them *for what these pictures represent*. If we may pay respect to the likeness of a parent, child, or friend, living or departed, we may surely honour pictures of the Saints who are the special friends of God, and show our reverence for those who, now glorious in Heaven, are "*The spirits of the just made perfect*" (Heb. xii. 23), who are "*like to Him*" (1 St. John iii. 2), and who behold Him "*face to face*" (1 Corinth. xiii. 12).

The danger which some Protestants suppose to exist that any one Christian might, through ignorance, worship the image for the reality, in other words, make an idol of it, is very remote indeed; for every Christian, even the least educated, knows how to distinguish an image from what it represents. The very word *image* or *likeness* itself marks plainly this distinction. If any one, seeing a poor Catholic woman praying before an image or picture of the Blessed Virgin, were to say to her: "The Blessed Virgin is in Heaven and not there, my good woman," she would look at such a person with pity and surprise for thinking it necessary to remind her of that.

Josue and the "ancients" did not break the Commandment of God when they remained a whole day prostrate before the Ark of the Covenant and the likenesses of the Cherubim, as stated in the Book of Josue (vii. 6) in these words: "*But Josue rent his garments, and fell flat on the ground before the Ark of the Lord until the evening, both he and all the ancients of Israel.*"

In the Catholic Catechism of Christian Doctrine (chapter the fourth), learnt amongst the first lessons by every Catholic child in England, is seen the Decalogue or the Ten Commandments of God, taken from the twentieth chapter of Exodus, but following as to the last two commandments the order of the repetition of

the Law in the fifth chapter of the Book of Deuteronomy (see especially verse 21). The division of the Commandments into ten adopted by the Catholic Church is that made by St. Augustine, Bishop of Hippo, in the fifth century, in his Book of "Questions on Exodus" (Question 17). This is a philosophical arrangement worthy of remark and study, and naturally suggested by the different matter of each part. This division is followed by the Protestants in Germany, and generally, except by the English Protestants.

In the same chapter of the Catholic Catechism we are taught the kind of respect and honour we should pay to relics and pictures in answer to the following questions:—Question. "*Should we give honour to relics, crucifixes, and holy pictures?*" Answer. "*Yes; we should give to relics, crucifixes, and holy pictures an inferior and relative honour, as they relate to Christ and His Saints, and are memorials of them.*" Question. "*May we not pray to relics or images?*" and the plain answer put in the mouth of the child is: "*No, for they can neither see, nor hear, nor help us.*"

As to those who fear lest it be idolatrous to pay honour to relics, I would only refer them to Saint Jerome, who, opposing Vigilantius for pretending that the honour paid by the faithful to relics was idolatrous, argued with him in this way: "Not only do we not adore the relics of the Martyrs, but we do not even adore the Angels, the Archangels, the Cherubim, and Seraphim. Yet we honour the relics of the Martyrs that we may adore Him whose Martyrs they are. We honour the servants, that the honour bestowed on them, may redound to their Master."

That God wills we should bestow honour on the relics of His Saints, we gather from the marvellous virtue with which it pleases God sometimes to honour



their bones and other relics. Thus in the Fourth Book of Kings (2 Kings of the Protestant version) we read : "*Some that were burying a man, . . . cast the body into the sepulchre of Eliseus (Elisha). And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet*" (xiii. 21).

The afflicted woman in the Gospel who, full of faith and humility, trusted for her cure in the *touch* of the *hem of the garment* of our Lord (St. Matt. ix. 20), and those who had confidence in the "*shadow*" of St. Peter to cure their sick (Acts v. 15), and those who confided in the "*handkerchiefs*" and "*aprons*" that had touched the body of St. Paul, and brought them to the sick (Acts xix. 12), all these were not disapproved by our Lord nor by the Apostles, but rewarded by God, who, by these humble means, cured them.

The many celebrated miracles wrought at the tombs of the Martyrs prove that the honour we pay to them is agreeable to God. (See St. Augustine, Book xxii., City of God, chap. viii.)

## CHAPTER XLIV.

### ON THE USE OF THE LATIN LANGUAGE.

The Church is *Apostolic*. She is the Church of St. Peter and of the other Apostles, and she has guarded with tenderness all the precious memories they have left.

When the Apostles parted from each other for their mission to announce to all nations the Gospel of salvation, two languages chiefly were spoken and understood by the two great civilised divisions of mankind—the Latin Language for the most part in the West and the



Greek in the East. They preached the faith chiefly in Latin and in Greek; their teachings and their constitutions were written in those two rich languages, and the Church has preserved these monuments with a religious veneration. This is one reason why her language is for the most part Latin in the West, and Greek in the East. Yet this which, in fact, is a testimony in favour of her antiquity, is made by some a theme of reproach against her.

Providence had already disposed all in advance. Latin and Greek became dead languages, and hence invariable, and wonderfully adapted to formulate (or express with precision) the doctrines of the Church which alters not because she is divine.

An interesting calculation made on the changes that have been made in the living languages, shows, that had the Church adopted the various living languages instead of the Latin, she would have been obliged to modify the formula (or essential words) used in the administration of the Sacrament of Baptism a great many times; otherwise these formulas would not have expressed correctly the idea they should convey. By this we can judge of the many changes which the wording of the *Creed*, and decrees of the early Councils and those of the Popes would undergo, were they not recorded in an unalterable (or dead) language.

Protestants have perhaps reason in preferring the use of spoken modern tongues in their authorised books of religion. Living languages, continually changing, are more suited to convey doctrines which are subject to frequent alteration. But the Catholic Church prefers old unchangeable languages because she is herself unchangeable.

The Church speaks Latin, not only because she is unchangeable, but also because she is *Catholic*, or uni-

versal, and has to address herself to all people in all times.

During the first four centuries of Christianity, Latin was the language of the civilised world, and although then a living language, it had that character of universality which the Church requires. When in course of time the world was divided into many nationalities, the Church still preserved her beautiful primitive language, and thus remained unchanged in her speech as in her essence.

Thus the Church speaks Latin because she is *Apostolic, Unchanging, and Catholic.*

St. Paul, it is true, in his First Epistle to the Corinthians (chap. xiv.), directed the Christians to use in their assemblies a language understood by all the faithful present; but many Protestants draw from this an objection which does not apply to the present question.

The Apostle confines himself to the preaching, exhorting, and instructing the assembled faithful, all which, he says, must be done in the vernacular or common language of the people. The word *prophecy* includes instructions—speaking on things divine. The Catholic Church follows this Apostolic command to the letter. Her bishops, priests, missionaries, and catechists always employ in their teaching a language understood by all. They speak when needed in the most obscure and most barbarous dialects, in order that the Word of God preached may reach the understanding of all.

The Catholic Church speaks not only the particular distinctive language of each land and tribe when instructing the people, but has also a special Catholic language, that her pastors belonging to every nation may readily communicate with each other, that they may minister together at the altar, and that her laity,

of whatever tongue, may not, when in a foreign land, feel strange in the house of God, but feel at home in any Catholic place of worship, in any part of the world.

In this way the Church unites in one universal tongue to implore the mercy and sing the praises of God. This beautiful and sublime harmony of nations in one faith, with one voice, in the one Fold of the one Shepherd, is worthy of the Church of Christ, and of the unity which is her grand characteristic.

The Mass is a Sacrifice offered directly to God, and it is not necessary for the people to follow in the Latin the words of the priest. When the Catholic priest stands at the altar, though there may be persons present from every clime, so soon as he pronounces aloud any part of the Service, all understand, and take an intelligent part in his ministration; a fact which reminds one of the preaching of the Apostles on the Day of Pentecost, when all from every nation heard St. Peter, each in his own tongue. (Acts ii. 6.)

The Church speaks Latin, therefore, not only because she is *Apostolic*, *Unchangeable*, and *Catholic*, but also because she is *One*.

Change of language in the Liturgy would seem to break the link with the past, and raise some suspicion of innovation in what is expressed in the Liturgy; while the having retained the same ancient language indicates that the Church which continues to use it is the very same as of old, and that she has not changed in any essential matter, having been so careful as not to change even her language, which, compared with doctrine, is of much less importance.

It is fairly presumed that the Church which possesses the language of antiquity has antiquity on her side; that being the inheritor of the language, she is

also the inheritor of the ancient faith. The fact of her still using the Latin language makes us feel the more sure that the Catholic Church is the one old unchangeable Church of God.

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## CHAPTER XLV.

### SOME THINGS THAT CATHOLICS DO NOT BELIEVE.

We have already passed in review what seem to be the principal points of Catholic belief, and now, in order to meet the most common of the misapprehensions and misrepresentations on these matters, we will here state, though it may be in part a repetition, some things that Catholics do *not* believe.

1. They do *not* believe that there is any other Mediator of Redemption than our SAVIOUR JESUS CHRIST, "*For there is no other name under heaven given to men, whereby we must be saved*" than that of JESUS (Acts of the Apostles, iv. 12); and when they call the Blessed Virgin or any other Saint a mediator, it is *not* in the sense of Mediator of Redemption attributed to our Saviour, but in the sense of *intercessor* or *pleader*, in which sense any Christian may be called a mediator, whenever he intercedes, or mediates between God and his fellow-man, as Abraham and Moses and St. Paul did, and thus prays for his neighbour. God himself commanded Eliphaz and his friends to apply to the Patriarch Job that he should pray for them, and God promised to accept his prayers. "*Go to my servant Job, and offer for yourselves a holocaust; and my servant Job shall pray for you; his face I will accept, that folly be not imputed to you.*" (Job xlii. 8.) In this sense Moses could also say, "*I was the mediator,*

*and stood between the Lord and you."* (Deuteronomy v. 5.)

2. They do not believe that the Blessed Virgin is in *any way* equal or even comparable to God, for she, being a *creature*, although the most highly favoured, is *infinitely* less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for her existence, her privileges, her grace, and her glory.

The strong, loving expressions used oftentimes by Catholics, which seem to attribute to the Blessed Virgin more than is here stated, are to be understood in the *limited sense* meant by Catholics themselves, as here explained; that is, in a way consistent with the Catholic teaching and spirit, and not in the unlimited, un-Catholic sense which persons not understanding that teaching may be led to apply to them. These tender expressions, I say, ought not to be judged of by cold or hostile criticism, for they spring from fervent heart-felt devotion and unmeasured love.

If it were permitted to take offence at expressions which are only true in a limited sense, surely from those words of Scripture: "*I have said, you are gods*" (Psalm lxxxi. 6), one might argue that Holy Scripture holds certain men to be really gods. From those words of the Gospel: "*If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, . . . he cannot be my disciple*" (St. Luke xiv. 26), one might pretend that Christ encourages the hating of parents and other relatives. That direction of our Lord: "*If thy right hand scandalise thee, cut it off*" (St. Matt. v. 30), might be taken to justify self-mutilation. And from the words: "*How knowest thou, O man, whether thou shalt save thy wife;*" (1 Corinth. vii. 16), some might argue

that according to Scripture a man can be the saviour of his wife.

If, therefore, even in the interpretation of Holy Scripture, it would be a wrong principle to take in the full extent expressions that were meant to be understood in a qualified sense only; so still more unjust it would be to apply this wrong principle to expressions found in books of devotion or in religious poetical compositions, in which a certain latitude to the expansion of a warm heart is allowed.

It is a common practice among men to use expressions which are true only in a secondary and limited sense. For instance, a great poet or artist is spoken of as "*divine*," mothers often call their children their little "*angels*," "*kings*," and "*queens*," and are said to "*adore*" or "*idolise*" them, and no one thinks of blaming such tender exaggerated expressions of heart-felt love. In like manner the title of "*Worshipful*" is given to every Guild or ancient company of the City of London, to Mayors and Magistrates, and Justices of the Peace. Thus again, in the Marriage-Service in the Book of Common Prayer of the Established Church of England, the bridegroom has to say to the bride: "*With my body I thee worship.*"

No one should take offence at these expressions; indeed, it would seem captious to do so; more especially when the speaker declares his meaning.

3. Catholics do *not* believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a sin can be forgiven for money; or that a Priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his life.

4. They do *not* believe that a man can by his own good works, *independently of the Merits and Passion of*



*Jesus Christ and of His grace*, obtain salvation, or make any satisfaction for the guilt of his sins, or acquire any merit.

5. They do *not* believe that it is allowable to break a lawful oath, or tell a lie, or to do any other wicked thing whatever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The false and hateful principle, that the end justifies the means, or that we may do evil that good may come, is *utterly condemned* by the Catholic Church.

6. They do *not* believe that it is in the power of the Church to add to the truths contained in the "*deposit of faith*," that is, to frame or enforce any doctrine which has not for its source the written or unwritten word of God, or authority from the same. Nor do they believe, when the Church makes a definition in matters of faith, that this definition or article of faith is a new doctrine, but only a solemn declaration and a clearer statement of what was believed, at least implicitly (that is, in an implied way, or inferentially), in the time of the Apostles, though some private persons might have doubted of it.

7. Catholics do *not* believe that Protestants who are baptized, who lead a good life, love God and their neighbour, and are *blamelessly* ignorant of the just claims of the Catholic Religion to be the only one true Religion (which is called *being in good faith*), are excluded from Heaven, provided they believe that there is one God in three Divine Persons ; \* that God will duly reward the good and punish the wicked ; that Jesus Christ is the Son of God made man ; who

\* A believer in one God who, without any fault on his part, does not know and believe that in God there are three divine Persons, is, notwithstanding, in a state of salvation, according to the opinion of most Catholic theologians.



redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God.

Catholics hold that such Protestants who have these dispositions, and, moreover, have no suspicion of their religion being false, or have not means to discover, or fail in their honest endeavours to discover, the true Religion, and who are so disposed in their heart that they would *at any cost* embrace the Roman Catholic Religion if they knew it to be the true one, *are Catholics in spirit* and in some sense within the Catholic Church, without themselves knowing it. She holds that these Christians belong to, and are united to the "*soul*," as it is called, of the Catholic Church, although they are not united to the visible *body* of the Church by external communion with her, and by the outward profession of her faith.

Very different is the case of a person who, having the opportunity, neglects to learn from genuine trustworthy sources what the Catholic Religion is and really teaches, *fearing*, that were he to become convinced of the truth of the Catholic Faith, he would be compelled by his conscience to forsake his own religion and bear the worldly inconveniences attached to this step. This very *fear* shows a want of good faith, and that he is not in that *insurmountable ignorance* which could excuse him in the sight of God, but that he is one of those of whom it is said in Psalm xxxv. 4, "*He would not understand that he might do well.*"

*Fairness*, no less than common sense, teaches that a man should study and examine the teaching of the Catholic Church at *Catholic sources* before condemning her. Surely no man ought to reject Catholic doctrines if he has not made himself well acquainted with them. Nor is it fair to form a judgment from *misrepresenta-*

tions made by ill-informed, interested, or prejudiced persons ; but he should rather, by the study of authorised Catholic works, judge of the truth with that calm and unprejudiced mind which the all-important subject of Religion deserves.\* Thus having heard both sides you will be in a state to pass a judgment and not in danger of being guided by prejudice.

Our Saviour gave no hope of salvation to the Samaritan woman unless she entered the one true Church of that time, saying to her destitute of a sure guide : "*You adore that which you know not ; we adore that which we know ; for SALVATION IS OF THE JEWS.*" (St. John iv. 22.) So likewise there is no salvation for any one who, having by God's grace come to the knowledge of the truth, obstinately refuses to join the true Church of God.

There was no safety out of the Ark Noë during the deluge, and no one can be saved who is in *no sense within* the true Church, prefigured by that Ark. According to St. Cyprian : *No one can have God for his Father who has not the Church for his Mother. If any one could escape the deluge out of the Ark of Noë, he who is out of the Church may also escape.*" (Book on the Unity of the Church.)

It is hard to understand how a Protestant can daily say in the Apostles' Creed, as many happily do still say : "*I believe the Holy Catholic Church,*" without at least a thought arising in his mind, that perhaps after all the Church which *alone* is truly Catholic or universal, both in *name* and in *fact*, has more claim on his love and obedience than his own denomination, which really is *not Catholic*.

\* In No. 23, Part III. of this book, a list of selected Catholic books is given.

## CHAPTER XLVI.

## CONCLUSION.

May the blessing of God accompany the reading of this short exposition of Catholic doctrine and practice !

May honest-hearted Protestants, by the study of these few pages of plain and candid explanation, be helped to form a more correct idea of the real teaching of the Catholic Church, and be better disposed to listen to her claim upon their love and obedience.

"*The charity of CHRIST presseth us*" (2 Corinth. v. 14) to entreat such earnest-minded persons to pray heartily to God for *supernatural faith*, for *light* to lead them on to the truth, and for *strength* to tear themselves away from all dangerous hindrances and from all attachments to any known sin.

If these earnest souls persevere in prayer and in avoiding sin and the occasion of sin, they shall find the truth—and *the truth shall make them free indeed*—"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (St. Matt. vii. 8; St. Luke xi. 10.) JESUS said: "*Blessed are the clean of heart: for they shall see God.*" (St. Matt. v. 8.) He also said: "*Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.*" (St. John x. 16.) If, then, they are constant in prayer, they shall be guided into the *one Fold* of the Good Shepherd, JESUS CHRIST, our Blessed Lord and Saviour, to whom, with God the Father, and God the Holy Spirit, be all honour and glory for ever and ever. Amen.

## A PRAYER.\*

*For light to find the true Church of Christ, and for grace to submit humbly and heartily to her guidance when found.*

O GOD the *Father*, my Creator ; O GOD the *Son*, my Redeemer ; O GOD the *Holy Ghost*, my Sanctifier ; *Holy Trinity*, One God, have mercy upon me !

O JESUS, the Way, the Truth, and the Life, who didst appoint Thy Apostles to act in Thy stead, with power to teach all revealed truth, and to dispense Thy Sacraments, give me light to know Thy one true Church visible here on earth.

Help me, dear Saviour, to submit myself humbly to her guidance, and let me not be tossed to and fro by every wind of doctrine.

Thou who didst heal the sick, heal me. Thou who didst give sight to the blind, grant that I may see. Let me find in Thy Church pardon and salvation, through the merits of Thy most Precious Blood.

Help me, a poor sinner, to follow after Thee, and to press forward to the full enjoyment of Thee for ever in Heaven. Amen.

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*Ejaculations, or little prayers, recommended to be repeated very often, humbly and fervently.*

JESUS, meek and humble of heart, make my heart like to Thy Heart.

\* It is strongly recommended to pray and to pray much, as conversion is a matter depending on God's light and grace. How many are thoroughly convinced of the truth of the Roman Catholic Religion, and yet have not the courage to embrace it, because they do not pray, or do not pray properly and enough. See observations of Cardinal Newman on Faith, in Part II. of this book, No. 12.

Dear JESUS, lead me into Thy one Fold, O God of my salvation.

O God the Holy Spirit, give me light to know, and courage to profess, the true Religion.

JESUS, our God : Have mercy on us.

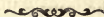
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*Maxim.*

**No security is too great where *Eternity* is at stake.**

## PART II.

### PRACTICAL DIRECTIONS TO A PROTESTANT BEFORE AND AFTER BEING RECEIVED INTO THE CATHOLIC CHURCH.



#### No. I.

ANSWERS TO SOME DIFFICULTIES, AND TO SOME QUESTIONS THAT A PERSON EARNESTLY SEEKING THE TRUE RELIGION MIGHT WISH TO ASK.

*Question.*—May we not consider that all Christian denominations are good for salvation, provided a man lives up to the principles of the religion he professes?

*Answer.*—No; for though under certain conditions, as explained at Chapter XLV., No. 7, some may be saved, who, *without any fault of their own*, are not outwardly, that is, visibly, united to the Body of the Church, yet it is a great mistake to say that all Christian religions or denominations are good, and leading to salvation.

The Church of Jesus Christ, as is explained in Chapter XXV., can be but *one*, and Jesus Christ has threatened condemnation to any one who refuses to hear *this one* appointed Divine Teacher. (St. Mark xvi. 16.)

We are as much bound to submit our *intellect* to God as we are bound to submit to Him our *will*. But to give credit to opinions taught by persons not sent by God, or by interpreters not authorised by Him, is not submitting our intellect to God.

Again, as the law of God in morals excludes *vice*, so in intellectual matters it excludes *error in faith* ("dissensions, sects"), and forbids it under pain of exclusion from Heaven. (See Galatians v. 20, 21.)

God, who is essential truth, can only command true faith, that is believing what is true ; therefore, every one is bound to look for the true faith.

To suppose that God is indifferent as to whether we have the truth or the contradiction of it, which is error, whether we commit ourselves to the Guide appointed by Him, or rebel against that Guide, and commit ourselves to unauthorised teachers, would be to bring to naught the object of revelation, to nullify the office of the Church, to contradict the declaration of Christ, and, if done wilfully, to offer an insult against the God of holiness, charity, and truth.

*Question.*—I can scarcely suppose that God requires of me to give up the religion of my fathers, in which I was born and brought up, for another religion, in which it may be difficult for me to feel at home. Does God require of me such a sacrifice as the ruin of my prospects, the loss of property, the opposition of parents and friends, who will, in all likelihood, resent such a step and forsake me, leaving me an outcast of society, and an object of pity and suspicion?

*Answer.*—This must naturally be a painful thought, but instead of regarding this step as abandoning the religion of your fathers, you should consider it, *as it really is*, a coming back to the old religion and faith of your forefathers, of which faith you and your parents have unconsciously been deprived ; for it is a well-known historical fact that down to the time of the so-called Reformation in the sixteenth century, almost without exception all Christian people in England were Catholics, and that the people in England



have been forced into Protestantism by the banishment of all Catholic Bishops and Priests, and by stringent penal laws against any one who was absent from Protestant service, or who attended Catholic worship.

If Protestantism had been introduced in a fair way (as by persuasion), Protestants would have built Churches for themselves, leaving the Catholic churches in possession of their rightful owners. The simple fact that all Catholic cathedrals, churches, colleges, and other Catholic public edifices in England, have been taken away from Catholics by Protestants, and not one of them left in their hands, is a sign that Protestantism was introduced into this country in a violent way.\*

Were the hardships entailed on a Protestant for embracing the true religion even greater in number and more severe than they really are, they ought not to be considered great when compared with the gain : and one ought to be ready to undergo them with a generous heart, out of a *sense of duty to God*, and in view of one's *eternal interest*.

The sacrifice of any temporal advantage is never too great to secure everlasting salvation. No earthly advantage, which is but for a time, can make up for the loss of heaven. Our Lord expressed this truth in those searching and solemn words : "*What doth it profit a man if he gain the whole world, and suffer the loss of his own soul ?*" (St. Matt. xvi. 26.)

The example of so many millions of martyrs who died for the faith ought to stir up our courage and devotion.

Our Lord says : "*He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me.*"

\* See Part III., No. 10, of this book.

*And he that taketh not up his cross, and followeth me, is not worthy of me.*" (St. Matt. x. 37, 38.) "*So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.*" (St. Luke xiv. 33.) "*For he who shall be ashamed of me and of my words, of him the Son of man shall be ashamed when he shall come in his majesty, and that of his Father, and of the holy angels.*" (St. Luke ix. 26.) "*Do not think that I came to send peace upon earth; I came not to send peace, but the sword.*" (St. Matt. x. 34.)

From all this it is plain that our Lord Jesus Christ expects some sacrifice from us. We ought, therefore, not to be backward in making them for the love of Him who sacrificed Himself unsparingly for the love of us. We ought to be glad to have an opportunity of doing so: and our Lord will not be sparing in His rewards. (See St. Matt. xix. 29.)

Some are naturally much affected by the thought of having to leave the religion in which they were born and educated, and in which they passed so great a part of their life. But surely this is to allow oneself to be guided by feeling rather than by duty, conscience, and reason. If this were a good motive, all those who have the misfortune of being brought up in heresy would be justified in remaining in it. To have been born and bred in a certain religion is not a sound reason for retaining it, when you come to see clearly that it is not true. You will be answerable to God for obstinately continuing to profess a religion which, by God's grace, you have seen to be false, and for obstinately refusing to embrace that religion which, by God's grace, you feel convinced is the true religion founded by Jesus Christ.

The thought of changing your long-cherished religious profession disturbs and alarms you. You should ob-

serve, however, that though, on the one hand, you are required to give up all that is false in the religious belief you have professed until now, you will happily retain everything good and true that you possessed as a Protestant, to which you have only to add those necessary points of belief in which you are deficient. Whatever truth and whatever good there is in the religious belief you have hitherto professed, you will find, in all their genuine simplicity and fulness, in the Catholic Church. Instead of having less affection for your parents and friends, your love for them will be deepened, and your sympathy ennobled and enlarged, your love for Jesus Christ intensified, your respect for the Word of God more consistent and more true.

If what keeps you back were fear of not being able to surmount certain difficulties, you should consider that as it is a *strict duty* on your part to embrace the true religion, God will not fail to give you the necessary strength to that end. To doubt this and to distrust God's assistance would be more unreasonable, more offensive to God, and more fatal to yourself, than the distrust shown by the Israelites in the desert, of being able to overcome the obstacles which opposed their taking possession of the promised land. (See Book of Numbers, chapters xiii. and xiv.)

*Question.*—If a person believes all that the Catholic Church teaches, and frequents Catholic services and fulfils other Catholic duties, is he not then a Catholic, without any need of a formal reception by a Catholic Priest?

*Answer.*—No adult baptized Protestant is considered to be a convert to the Catholic Church until he is received into the Church according to the prescribed rite. No other way of admitting any non-Catholic Christian as a member of the Catholic Church was ever

known but that of absolving him with an external rite from ecclesiastical censures (that is, certain spiritual disadvantages and penalties) resting on him, and of admitting him into the Church. This rite is performed only by a Catholic Priest in the name of the Church.\*

A foreigner or alien is not considered to be a subject of the British Empire unless he has undergone the formalities of naturalisation making him a British subject; and a Christian estranged from the Church of God is not, as a rule, reckoned as belonging to the Church—the kingdom of God on earth—unless he is duly absolved and received. One must be within the Ark to be safe from the deluge; one must be within the walls of the city to be safe from the enemy. The Church is that Ark, that City. St. Jerome says: “Whoever is not in the Ark of Noë will perish by the deluge.” (Epistle to Pope Damasus.) And in a passage of Isaias which refers to the Church it is said: “*SALVATION shall possess THY WALLS.*” (lx. 18.)

*Question.*—Nicodemus was a disciple of Christ, though secretly; cannot I in like manner be a Catholic in heart and in secret?

*Answer.*—Nicodemus was a disciple of Jesus Christ in secret; but he presented himself to our Lord. Begin therefore by presenting yourself to the Catholic Priest, to be instructed and received into the Church. After being received into the Church privately, if weighty reasons in the judgment of your spiritual director justify it, such as loss of home, or property, or employment, and so long as those weighty reasons last, you need not make your Catholicity public, but may attend to your Catholic duties privately. Circumstances, however, may occur in which either plain duty or the sacred-

\* See Conversion of Victorinus, Part II., No. 3, of this book.

ness of truth, or the honour of God, or the edification of neighbours may require of you "*to contend earnestly for the faith*" (St. Jude 3); imitating Nicodemus himself, who when required boldly came forward and attended to the burial of Christ; for in such cases, as St. Paul warns us, "*with the mouth confession is made unto salvation.*" (Romans x. 10.)

*Question.*—What should a person do who is convinced of the truth of the greater part of Catholic teaching, but who is not quite satisfied about some points?

*Answer.*—Humbly beg God's aid and blessing; apply with confidence to a Catholic Priest; state your difficulties to him, and ponder well before God upon his explanations and advice.

As a father, he will be sure to receive you kindly, whoever you are, and will patiently hear what are your difficulties. He will gladly remove from your mind any mistaken notion about the Catholic faith, and, it may be, he will be able to remove your difficulties.

It is very important that you should hear for yourself an answer to your religious difficulties from one who, by study, training, and in virtue of his office, is fitted to deal with such matters; for it often happens that the particular objections you may have on your mind are not answered, or, perhaps, even so much as mentioned, in ordinary books of Catholic instruction.

Go then to him at once, as you value your immortal soul; for you may never be able by yourself to overcome your difficulties; and by delaying you may lose, through a mere crotchet perhaps, after all, the priceless joy and peace of living and dying in the embrace of your true Mother the Holy Catholic Church, the Church founded and ever protected by *Jesus Christ*.

*Question.*—What steps should be taken by any one

who, after having thought on the matter well and prayed earnestly, has decided to become a Catholic?

*Answer.*—You must apply to a Catholic Priest, who will judge of your dispositions and of your knowledge of the Catholic Faith. He will give you further instruction if needed, and explain your duties, and how you have to act after your reception into the Church. When he is satisfied that you are properly prepared, he will appoint the time for your being received.

*Question.*—What is the usual practice for the reception of a convert into the Catholic Church?

*Answer.*—On coming to be received, if it is certain that you have never been baptized, you will receive the sacrament of Baptism, and that is a full reception into the Church without any other form. In such case, it may be useful to make a confession of your past sins; but you are not bound to do it, because Holy Baptism remits not only original sin, but also all actual sins.

For a convert who presumably has been baptized when a Protestant, though not quite certain that he has been baptized well, coming to be received into the Church, the practice is—

1st, You go to the altar or to the sacristy, or other place convenient for your reception.\*

\* It has been the practice until of late to hear a *preparatory* confession from a Protestant *before* being received into the Church; which confession was completed and followed by Sacramental absolution after the conditional Baptism had been administered. This *practice*, I am authorised to state, is now, as a rule, discontinued; for, by an instruction of the Holy See, which is printed in the Appendix to the 4th Provincial Council of Westminster (Chapter xviii.), it is required: (1) That those persons who, on being converted to the Catholic Faith in England, are conditionally baptized, shall also make a full sacramental confession of the sins of their past life; and (2) that this confession with conditional absolution, shall *follow* the conditional Baptism. I said, *as a rule*, because if a convert, of his

2nd, The Priest who is with you says certain prayers appointed by the Church ; you, in the meantime, kneel down and pray silently.

3rd, You will then read, or repeat aloud, after the Priest, the Profession of Faith, namely, that Summary of Catholic belief known as the Creed of Pope Pius IV., or some other authorised form, as that approved by the Sacred Congregation of the Holy Office (See Part II., No. 2. 2nd Form of Profession of Faith.)

4th, After this, the prayer called the General Confession or "*Confiteor*"\* is said by yourself or by the Priest, if no one else is there to say it for you. He will then release you from the ban and censures of the Church, under which, as a Protestant (by misfortune, probably, rather than by fault), you have hitherto been, and he will so receive you into the Fold of the Church. If you do not yourself say the "*Confiteor*," you will do well to repeat in a low voice with sorrow of heart those words of the Penitent in the Gospel: "*O God, be merciful to me a sinner.*" (St. Luke xviii. 13.)

5th, The Priest will then administer to you Baptism under condition (*sub conditione*), by pouring a little water thrice on your head or forehead, whilst he addresses you by your Christian name, and pronounces these words: "[Christian name] *If thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*"†

It should here be noticed that the conditional words, own accord, wishes to open his mind and tell his sins beforehand to the Priest, completing his confession, and receiving absolution after having received conditional Baptism, there is nothing to prevent it.

\* The *Confiteor* will be found six pages hence.

† The Latin form used by the Priest is: "*N. N. si non es baptizatus ego te baptizo in nomine Patris et Filii et Spiritus Sancti. Amen.*"



*"If thou art not already bapized,"* makes this act to be no baptism at all if the first baptism was valid. In this way the danger and even the possibility of administering a second baptism is effectually avoided.

Conditional Baptism is, as a rule, administered for safety's sake to all converts from Protestantism, on their reception into the Church, from the fear that, as sometimes has been the case, what they received before as baptism was not really Baptism, either for want of intention, or on account of some defect in the element used, or in the words uttered, or on account of some serious fault in the administration; and to obtain full information about every case is almost an impossibility.\*

It is to be remarked, therefore, that *only* when there has previously been really no baptism does this baptism "*under condition*" take effect; for holy baptism is a Sacrament that can be received only once.

In Baptism under condition the ceremonies prescribed for baptism are not required, nor are Sponsors needed.

6th, After the baptism under condition the Priest recites the ancient hymn of the Church, beginning: "*Te Deum laudamus*"—"We praise thee, O God." (See Part II., No. 11.)

7th, Being now baptized and received into the Church, you will go and kneel in the Confessional or other appointed place in the Church to make your confession and to receive from the Priest the Sacramental absolution.† While receiving absolution, you

\* Though a Priest is not bound under the said circumstances to make investigation about the validity of the Baptism of each convert, yet if, in some particular case, the Priest happens to be thoroughly convinced that a person has been validly baptized, the Baptism under condition is omitted according to directions from Rome.

† Directions how to approach the Sacrament of Penance will be found in Part II., No. 16, of this book.

must renew your sorrow and your hatred of sin, and your resolution to amend, making a sincere Act of Contrition. (See Part II., No. 13, and middle of No. 16.)

As some converts feel a great deal of needless alarm and anxiety about confession, it may be well here to remark—

1st, That we are *bound* to confess only mortal sins (that is, grievous sins which “kill the soul,” by depriving it of the grace of God) (see Chapter XIV.), which after self-examination can be called to mind. Our venial sins (that is, lesser faults, which, “though they offend God, do not kill the soul”), we are not bound to confess, although it is recommended to do so. Holy Communion, an Act of contrition, or a fervent Act of the love of God, suffices through the merits of Christ, without sacramental confession, to cleanse the soul from the stain of *venial* sin.

2nd, That it is not required of us to mention each sin of the same sort or kind in detail, but the sins of one kind may be all mentioned together: for example, the penitent confessing may say: ‘I accuse myself of having been guilty of grievous disobedience to my father or mother, or of having given way to great spiteful anger, about so many times,’ stating, according to the best of his belief, after careful examination, the number; and thus also of other mortal sins. A circumstance which may cause a venial sin to become mortal, or a sin of one kind to become further a sin of another kind, must also be declared.

3rd, That if we are not able to remember the exact number of our sins, it is enough to state the probable number to the best of our recollection and judgment, saying: I have committed that sin, about so many times a day, a week, or a month. In fact, we are bound to reveal our conscience to the Priest as we

know it ourselves, there and then stating the things certain as certain, those doubtful as doubtful, and the probable number as probable ; for God does not require impossibilities, but only what we can offer, namely, sincerity and ordinary diligence.

Confession fairly explained, and rightly understood, is not so difficult as some imagine it to be.

Confession is the healing *medicine* of the soul, and we must not wonder that, in the Providence of God, it is somewhat bitter ; yet we ought to be ready to use it for our soul's health, as we take a medicine for the good of the body, however distasteful that medicine may be.

If prisoners condemned to death were offered release on condition that they would make confession of their misdeeds, in secret, to one of the Judges, who would be bound, in honour only, never to reveal a word of what they had confessed, surely they would thankfully avail themselves of the offer, and would easily overcome their natural dislike to self-accusation in order to purchase life and liberty. So a Christian ought not to consider it too hard a condition of forgiveness to have to confess to any Priest he may choose, who has the authority, called "faculty," from his Bishop to hear confessions, and who is most solemnly bound, not only in honour, but in conscience, by the law of God, and by the positive law of the Church, to the most sacred and inviolable secrecy with regard to what he hears in sacramental confession. The penitent sinner will not think it too hard to make confession of his sins if he only considers the punishment his sins have deserved, the sufferings which our Saviour underwent for his sins, the forgiveness he receives, his rescue from the slavery of Satan, and his restoration to the friendship of God, and what a great folly it is for the sake of

sparing to himself a little shame here in confessing his sins to expose himself to eternal shame hereafter.

*Jesus Christ* shed His Precious Blood to the last drop, in the midst of the most cruel torments on the Cross, to provide for us sinners an overflowing fountain of salvation in the Sacrament of Penance,—the Sacrament of reconciliation. To refuse to make use of this life-giving Sacrament, on the plea that to confess to a Priest is disagreeable to nature, is unworthy of a Christian.

Let me add, that confession is not after all so hard in practice as some not accustomed to it may imagine. With God's grace and the assistance of your confessor, added to your own good dispositions, confession becomes surprisingly easy and consoling.

How many converts there are who though in alarm before making their confession have afterwards exclaimed : "And is that all? Had I only known how easy it was, I would not have endured upon my conscience the burden of sin so long, and put off my reception into the Catholic Church. Thank God! now I feel an unspeakable peace."

Oh! that many, many more would thus readily obtain peace and happiness! Why are there persons who endanger their salvation by choosing to remain in a state of uncertainty in matters necessary to be believed, having all the while their conscience burdened with sin and misery? Cardinal Newman feelingly observes on this point:—

"How many are the souls in distress, anxiety, or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world! Tell them out they must; they cannot tell them out to those whom they see every hour. They want to tell them and not to tell them; and they want to tell them

out, yet be as if they be not told ; they wish to tell them to one who is strong enough to bear them, yet not too strong to despise them ; they wish to tell them to one who can at once advise and can sympathise with them ; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the conveyance of grace ! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, Confession is such. And such is it ever found in fact—the very act of kneeling, the low and contrite voice, the sign of the Cross hanging, so to say, over the head bowed low, and the words of peace and blessing. Oh, what a soothing charm is there, which the world can neither give nor take away ! Oh ! what piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away for ever ! This is Confession as it is in fact." (*Present Position of Catholics*, p. 351.)

Oh ! if they only would, how many might joyfully exclaim, with the Royal Psalmist : "*Our soul hath been delivered, as a sparrow out of the snare of the fowlers ; the snare is broken, and we are delivered*" (Psalm cxxiii. 8) ; and why will they not ?

O "*taste and see that the Lord is sweet ; blessed is the man that hopeth in him.*" (Psalm xxxiii. 9.)

## THE "CONFITEOR" OR CONFESSION.

"Confiteor DEO omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccávinimis cogitatione, verbo et opere, meâ culpâ, meâ culpâ, meâ maxima culpâ.

Ideo precor beátam Mariam semper Virginem, beátum Michaelém Archangelum, beátum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, oráre pro me ad Dominum Deum nostrum."

"I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. [*Here strike your breast in sorrow thrice.*]

Therefore I beseech Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me."

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 No. 2.—THE APOSTLES' CREED.
*Divided into 12 Articles.*

1, I believe in God, the Father Almighty, Creator of heaven and earth;—2, and in Jesus Christ, His only Son, our Lord;—3, Who was conceived by the Holy Ghost, born of the Virgin Mary;—4, Suffered under Pontius Pilate, was crucified, dead, and buried;—5, He descended into Hell; the third day He rose again from the dead;—6, He ascended into Heaven; sitteth at the right hand of God the father Almighty;

—7, From thence he shall come to judge the living and the dead.—8, I believe in the Holy Ghost;—9, the Holy Catholic Church; the communion of Saints;—10, The forgiveness of sins;—11, The resurrection of the body;—12, and the life everlasting. Amen.

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### CREED OF POPE PIUS IV.\*

I (*N, Christian Name*), with a firm faith, believe and profess all and every one of those things which are contained in that Creed which the Holy Roman Church maketh use of. Namely:—I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God: Light of Light: true God of true God; begotten, not made, consubstantial to the Father; by † whom all things were made. Who, for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, *and was made man*. He was crucified also for us, under Pontius Pilate, He suffered and was buried, and the third day He rose again according to the Scriptures. He ascended into heaven, and sitteth at the right hand of the Father,

\* This Creed, an extension of the Nicene Creed, was composed at the conclusion of the General Council of Trent (capital of the Austrian Tyrol), held from the year of our Lord 1545 to 1563, to meet the errors of the first Protestants, Luther, Calvin, and others, then spreading. A few supplementary words were added by Pope Pius IX., referring to the Supremacy and Infallibility of the Roman Pontiff.

† Of one substance with.

‡ Or through Whom, “per quem.”



and He shall come again with glory to judge the living and the dead :—of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Life-giver who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified ; who spoke by the Prophets.

And I believe one Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins : and I look for the resurrection of the dead, and the life of the world to come. Amen.\*

I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions,† and all other observances and constitutions of the same Church.

I also admit the Holy Scriptures, according to that sense which our holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures :‡ neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.§

\* So far, this is, word for word, the Nicene Creed, which was mainly composed by the Council of Nicæa, held in the year of our Lord 325, against the Arians, who denied the Divinity of Jesus Christ.

† That is, I admit as points of *revealed truth* what the Church declares that the Apostles have taught as such, whether clearly or not clearly expressed or not even mentioned in the Written Word of God : as, for instance, that Baptism is to be conferred on infants, that Sunday instead of Saturday (called the Sabbath) is to be kept holy : and moreover, I admit these points of discipline which the Church holds as established by the Apostles, or by their Successors as lawful rulers of the Church in the early centuries of Christianity, such as points of Liturgy or of Church Government.

‡ This means :—I will not take the Holy Scripture in a *wrong sense* ; as would be the case if one were to interpret a passage of Scripture in a sense opposed to that defined by the Church. (See Chapter VIII.)

§ This regards points of *faith or morals* not yet defined by

I also profess that there are truly and properly seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, although not all of them necessary for every one. Namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony ; and that they confer grace ; and that of these, Baptism, Confirmation, and Order, cannot be repeated without the sin of sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid Sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory Sacrifice for the living and the dead. And that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood ; which conversion the Catholic Church calls Transubstantiation. I also confess that,

the Church ; and it means that when it is known that the Fathers (venerated Christian writers of ancient times) agree in the interpretation of any passage of Scripture on matters of *faith or of morals*, it would be rash and wrong to disregard their interpretation ; as in such cases their testimony represents the faith of the Church. It does not, however, imply that an obligation rests on a private person to consult the Fathers when reading Holy Scripture for his own edification and instruction. To put such an interpretation on this passage would be mere cavilling.

under either kind alone, Christ is received whole and entire, and a true Sacrament.

I steadfastly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages \* of the faithful. Likewise that the Saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be held in veneration.†

I most firmly assert that the images ‡ of Christ, of the Mother of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration are to be given them.§

I also affirm that the power of granting Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. (See Chapter XXXVII.)

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches, and I promise true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. (See Chapter XXVII. on the Supremacy of the Bishop of Rome.)

I likewise undoubtingly receive and profess all other things which the Sacred Canons and General Councils,

\* That is, *spiritual helps*, such as pious works or prayers.

† This article does not enjoin as a *command* the pious invoking of the Saints and the honouring of their relics, as this, except in the public services of the Church, is left by the Church to the discretion and devotion of each individual; but it intends to condemn the error of those who reject altogether as wrong the invocation of Saints and the honour paid to them and their relics.

‡ Or pious memorials.

§ In this passage also there is no *command* implied to keep holy images for private devotion, but it binds us to admit the *principle* of the lawfulness of the practice, and that it is right and good to use them.

and particularly the holy Council of Trent and the Œcumenical Vatican Council, have delivered, defined, and declared, and in particular, about the supremacy and infallible teaching of the Roman Pontiff.\* And I condemn, reject, and anathematise all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematised.

I (*Christian Name*), do at this present freely profess and sincerely hold this true Catholic Faith, out of which† no one can be saved.‡ And I promise most constantly to retain and confess the§ same entire and unstained, with God's assistance, to the end of my life.

\* "Et ab Œcumenico Concilio Vaticano tradita præsertim de Romani Pontificis Primatu et infallibili magisterio."

† (*Extra quam*).

‡ This expression should not appear too strong, as it is only a repetition of what Christ said: "*But he that believeth not, shall be condemned.*" (St. Mark xvi. 16.) This condemnation is not intended to apply to the earnest Christian who *has not the means of knowing the Catholic Faith*, for he thus belongs in some sense to the Catholic Church, being excused, on account of involuntary or invincible ignorance. This remark applies also to those who are altogether out of the light of the faith, but who follow with fidelity the light of the natural law they possess written in their hearts. (See Chapter XLV., Some things that Catholics do not believe, No. 7.)

§ This condemns the opinion of some, that for salvation it is enough to believe the Catholic faith only *inwardly*; for, not professing habitually the Religion of Christ is equivalent to being ashamed of Christ; and regarding those who are ashamed of Him, Christ declared He would be ashamed of them when He shall come in the *glory of his Father*. (St. Mark viii. 38, and St. Luke ix. 26.) St. Paul declares, "*with the heart we believe unto justice, but with the mouth confession is made unto salvation.*" (Romans x. 10.) From the moment that one is convinced that the Catholic faith is the true faith, and the Catholic Church the true Church of Christ, it is his duty to become a member of it, and be added to it also *exteriorly* by an outward reception; as otherwise he would belong neither implicitly nor

A SHORTER FORM OF PROFESSION OF  
FAITH.\*

I (*name*), son, (*or daughter*) of (*name and surname of the father*), born in (*place of birth and whether married or single*), kneeling before you Rev. Father duly authorised by the Bishop of (*Bishopric*), having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching :

I now, enlightened by divine grace to see my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I

submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject all the articles that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe :

One only God in three Divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost ;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ ; and the personal union of the two Natures, the divine and the human ; the divine Maternity of the most holy Mary, together with her Immaculate Conception and most spotless Virginity ;

The true, real, and substan-

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explicitly to it, that is, neither to the *Soul* nor to the *Body* of the Church. Not to the *Soul*, because that is the privilege only of a person in *good faith*, as explained in Chapter XLV. No. 7. Not to the *Body*, because, as we suppose, he refuses to join it outwardly in the manner appointed by the Church. Thus it was not enough for St. Paul or for Cornelius the Centurion, to believe *inwardly*, though enlightened by a supernatural light, but the former had, by God's direction, to apply for that purpose to the priest Ananias, and Cornelius to St. Peter. (See example of Victorinus, Part II., No. 3.)

\* I am authorised by His Lordship the Bishop of Calcedonia General Commissary of the Holy Office, Monsignor Vincent Leo Sallua to state that this form of Profession of Faith is authorised by the Holy See for the whole of Christendom, and that it is the form constantly used in Rome for the reception of Protestants and Schismatics into the Catholic Church.

tial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist ;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind ; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony ;

Purgatory, the Resurrection of the dead, Everlasting life ;

The Primacy, not only of honour, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter Prince of the Apostles, Vicar of Jesus Christ ;

The veneration of the Saints, and of their images ;

The authority of the Apostolic and Ecclesiastical Tra-

ditions, and of the Holy Scriptures, which we must interpret, and understand only in the sense which our holy mother the Catholic Church has held, and does hold ;

And everything else that has been defined and declared by the Sacred Canons, and by the General Councils, especially by the Holy Council of Trent ; and by the Œcumenical Vatican Council.

With a sincere heart, therefore, and with unfeigned belief, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

#### MODE OF RECEPTION.

*The Priest authorised by the Bishop sits on a chair, and the person to be received kneels before him and reads the above Profession of Faith, touching with his right hand the Gospel. Then the psalm Miserere, or De profundis, is recited, ended with Gloria Patri. After this the Priest rises and says :—*

Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac famulum tuum (vel famulam tuam) Domine.

R. Deus meus sperantem in Te.

V. Domine exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus Vobiscum.

R. Et cum spiritu tuo.

#### OREMUS.

Deus cui proprium est misereri et parcere, Te supplices deprecamur, ut hunc famulum tuum (vel famulam tuam), quem excommunicationis catena constringit miseratio tuæ pietatis clementer absolvas. Per Christum, etc.

*(Here the Priest sits and says)—*



Auctoritate Apostolica qua fungor in hac parte absolvo te a vinculo Excommunicationis quam incurristi, et restituo te sacrosanctis Ecclesiae Sacramentis, Communioni et unitati fidelium in Nomine, Patris, et Filii, et Spiritus Sancti. Amen.

†† (*The Priest enjoins a salutary penance consisting of a prayer, or visit to a Church, or similar. Then the Baptism under condition is administered when needful to do so.*)

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A VERY SHORT FORM OF PROFESSION OF FAITH, TO BE  
USED ONLY IN CASES OF VERY GRAVE AND  
URGENT NECESSITY.

Theologians teach that in case of an urgent necessity, as of grave illness, a short, comprehensive form may be used. I propose the following as an example:—

I (*Christian Name*), do sincerely and solemnly declare that, having been brought up in the Protestant Religion (*or other Religion as the case may be*), but now, by the grace of God, having been brought to the knowledge of the Truth, I firmly believe and profess all that the Holy Catholic and Roman Church believes and teaches, and I reject and condemn whatever she rejects and condemns.

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No. 3.—CONVERSION OF VICTORINUS.\*

To encourage timid souls to apply at once to a Catholic Priest for instruction when the truth of the

\* His full name was FABIVS MARIVS VICTORINVS. He was of "Consular Dignity," and is supposed to have been one of the teachers of St. Jerome. He flourished in the time of the Emperor Constantius, son of Constantine the Great, about A.D. 352. St. Jerome (*De Scriptoribus Eccl.* cap. 101) gives this short notice: "Victorinus, of African origin, taught Rhetoric under Constantius, and, when already much advanced in years, he embraced the faith of *Jesus Christ*. He wrote some books against Arius . . . and commentaries upon the Apostle St. Paul."



Catholic Religion comes home to their minds, and not to allow themselves to be kept back by human respect from frankly applying to be received into the Church when thoroughly convinced of the truth of her Divine claim to their obedience, I might here mention many illustrious examples of our own time of conversion to the Catholic Faith in England.

Foremost among these would stand the honoured names of Henry Edward Manning (now Cardinal Archbishop of Westminster), of John Henry Newman (now Cardinal), of Father Frederick Faber, of Akers, Allies, Anderdon, Ashburnham, Aspinall, Badeley, Bagshawe, Ballard, Bampffield, Barff, Belaney, Bellasis, Beste, Bethell, Blair, Bowden, Bowyer, Britten, Brownlow, Buchan, Buckler, Bury, Bute, Campbell, Caswall, Christie, Clarke, Clutton, Coffin, Coleridge, Dalgairns, Denbigh, Digby, Douglas, Dunraven, Emly, Fincham, Formby, French, Lane-Fox, Galton, Gainsborough, Garside, Goldsmid, Gordon, Grindle, Harper, Hibbert, Humphrey, Hutchison, Hutton, Jerrard, Kenyon, Keogh, Kerr, Knox, Laing, Towry-Law, Leigh, Leslie, Lindsay, De Lisle, Lockhart, Louth, Lucas, Luck, Macmullen, Manners, Marshall, Maskell, Maude, Maxwell, Mayo, Mivart, Molesworth, Montagu, Monteith, Morell, Morris, Scott-Murray, North, Northcote, Oakeley, Paley, Palmer, Patmore, Patterson, Phillips, Pollan, Procter, Wegg-Prosser, Pye, Welby-Pugin, Ranken, Rawes, Rhodes, Richardson, Ripon, Robertson, Roscommon, Rowe, Watts-Russell, Ryder, St. John, Hope-Scott, Seager, Orby-Shipley, Spencer, Stanton, Stokes, Talbot, Healy-Thompson, Thynne, Todd, Turnbull, Urquhart, De Vere, Ward, Wenham, Wilberforce (three brothers), Winchester, Woodward, Warmoll, and others; and of noble women not a few; best known to God and to the poor, but some whose

names cannot be unknown to many an English poor Mission, as Argyll, Atchison, Athole, Buccleuch, Chisholm, Coleridge, Fullerton, Gladstone, Hamilton, Hastings, Herbert, Holland, Kenmare, Lockhart, Londonderry, Lothian, Queensberry, Stanley, Tatton Sykes, Thynne, Waterford, and Wilberforce, who, with many more of either sex, in every condition of life, some highly distinguished in their profession, have shown great moral courage and loftiness of mind, undaunted by the frown of the world, or by any personal or public loss. These all have cheerfully submitted to the Catholic Church, and have humbly sought and found reception into her Fold, in lasting joy and peace.

But passing over our own day, I prefer to relate a truthful and affecting history of early Christian times—the conversion of Victorinus, a celebrated Orator and Poet of Rome, which occurred in the fourth century. It is recorded by the illustrious African Bishop and Doctor of the Church, St. Augustine, in his deeply interesting work called “*Confessions*.”\*

From this historic account it will be seen that the formal reception by an authorised Priest, now required of a convert on becoming reconciled, and formally admitted a member of the Catholic Church, is not anything new, but is a practice which has been the universal custom of the Church from very early times.

This narrative by St. Augustine, translated for me by my kind friend, Mr. William Hutchison, from the beautiful Latin (*Confessiones*, Book VIII., Chap. 2), is as follows :—

“Therefore (O Lord), I went straightway to the Priest, Simplicianus, who, in the conveying of Thy

\* St. Augustine wrote his “*Confessions*” about the year of Our Lord 400.

grace, was the spiritual father of Ambrose, then Bishop, and whom Ambrose really loved as his father.\*

"To Simplicianus I disclosed the mazy wanderings of my errors. When, however, I told him that I had read certain books of the Platonic School, which Victorinus, formerly Professor of Rhetoric in the city of Rome, had translated (from the Greek) into Latin, and who, as I had heard, died a Christian, he rejoiced with me that I had not fallen in with the writings of those other philosophers that are *full of fallacies and deceits, according to the principles of this world*; † whereas the Platonic writings tend, in every way, to suggest God and His Divine Word. ‡

"To encourage me, then, in the love of *Christ's* humility, *hid from the wise, and revealed to little ones*, § he recalled to mind the same Victorinus, with whom he, when living at Rome, had been most intimately acquainted; and he took occasion to relate to me an account of his friend that I will not pass over in silence, because it redounds to the great glory of Thy grace, O Lord.

"Simplicianus related how this aged and most learned man, thoroughly versed in all the liberal sciences, who had read and judged and explained so many works of the philosophers, who had taught so great a number of noble senators, and who also had merited and gained for himself, in acknowledgment of

\* St. Augustine calls Simplicianus the spiritual father of St. Ambrose, because it was at the hands of this holy Roman Priest that St. Ambrose received the grace of Holy Baptism. Simplicianus was sent from Rome by Pope Damasus I. to Milan, to aid St. Ambrose, whom he succeeded in that bishopric. (See St. Augustine's *Retractions*, Book II., chap. 1.)

† See Colossians ii. 8.

‡ *Logos, Sermo, or Verbum.*

§ St. Matthew xi. 25.

his remarkable success as a teacher, the rare honour, so highly prized by the citizens of this world, of having his statue set up in the Roman Forum; how he, even to that, his old age, had been a worshipper of idols, taking part in those profane rites to which nearly all the nobility as well as the people of Rome at that time were so given up; for they worshipped all kinds of monstrous divinities, even the barking (dog-headed) Anubis of Egypt; monsters, who all in former days had, as enemies to the Romans, fought against Neptune, Venus, and Minerva;\* so that, indeed, Rome was now supplicating the very demons she had vanquished.

“How this aged Victorinus, who, by his thunder-like eloquence, for so many years had been defending these hateful idols, yet now, old as he was, did not blush, O God, to become the child of Thy *Christ*, the new-born babe of Thy Baptismal Font, submitting his neck to the yoke of humility, and his subdued forehead to the reproach of the Cross.

“O Lord, my Lord, Thou *who didst bow the heavens and didst come down, who didst touch the mountains, and they gave forth smoke,*† by what winning ways didst Thou make entrance for Thyself into that heart?

“Victorinus, as Simplicianus told me, used to read Holy Scripture, and most diligently examine and most profoundly study all Christian writings; and one day he said to Simplicianus, not publicly, but in a more confidential and friendly way: ‘You must know that now I am a Christian?’ To this Simplicianus replied: ‘I will not believe it, nor shall I account you as a Christian unless I see you among the faithful in the Church of Christ.’

\* See *Æneid* of Virgil, Book VIII., line 698.

† Psalm cxliii. 5.

“Victorinus turning it into jest, with a smile replied: ‘Do the walls then make people Christians?’ And often would he say that now he was a Christian, and Simplicianus as often made the same reply as before, to which Victorinus would always return the jest about the walls; for he was afraid of offending his friends, those haughty worshippers of demons, from the lofty height of whose Babylonian dignity, as from the *cedars of Libanus*\* which the Lord had not yet *broken in pieces*, he feared that a heavy storm of enmity would fall down upon him.

“But, after a while, by reading, and by a thirst for truth, he gained inward strength, and feared to be disowned by *Christ* before the holy Angels if he should be afraid to confess Him before men; and he seemed to himself guilty of a great crime in being ashamed of the mysteries of the humiliation † of Thy eternal *Word*, and of not having been ashamed of the sacrilegious rites of proud demons, in which, as a haughty worshipper, he had taken part.

“Emboldened to cast off false shame in quitting vanities, he took shame to himself for not having stood by the truth; so that suddenly and unexpectedly he said to Simplicianus, who told me so himself: ‘*Come, let us go to the Church, for a Christian I will be.*’

“Simplicianus, beside himself with joy, at once went with him. When there, after he had received the first instructions in the Christian mysteries, he soon also gave in his name that he might be regenerated in Holy Baptism, to the wonder of Rome and joy of the Church. *The proud saw and were angry, they gnashed with their teeth and pined away.‡ But as for Thy servant, the*

\* Psalm xxviii. 5.

† St. John i. 14.

‡ Psalm cxi. 9.

*Lord God was his hope, and he had not regard to vanities and lying follies.\**

“At last, when the hour came for his making profession of the faith, which, at Rome, it is the custom for those who come to receive Thy grace to pronounce in a set form of words learnt by heart, from a raised place, in the sight of the faithful, Simplicianus told me that it was proposed by the Priests to Victorinus to make his profession privately, as it was customary to allow to some who seemed likely to be troubled through bashfulness; but that he chose rather to make his profession of the saving faith in the presence of the holy congregation.

“What he had been accustomed to teach from his chair of rhetoric was not indeed a matter of salvation, and yet he had professed that science publicly; how much less reason could there be for him, who never had feared when speaking his own words to crowds of foolish men, now to be afraid to pronounce Thy words, O Lord, before Thy gentle flock?

“When, then, as he went up to make his present profession of faith, all who knew him (and who was there that did not know him?) one and all, according to their acquaintance with him, uttered his name in an outburst of joy; and, from the mouths of all rejoicing together, in a hushed voice on all sides, resounded—*Victorinus! Victorinus!*

“Quickly the people broke silence at the joy of seeing him, and quickly all again were still, in order to hear him speak.

“He pronounced the truthful Christian faith with admirable confidence, and all were longing to carry him off into their innermost heart; and this, O Lord,

\* Psalm xxxix. 4.

they did by the embrace of *joy* and *love*—these two affections were the hands that took him prisoner.”

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#### No. 4.—SOME DISTINGUISHED CONVERTS OF N. AMERICA.

Among the many illustrious men who have left the ranks of Protestantism for the Catholic Church in America are the Most Rev. James Roosevelt Bayley, D.D., late Archbishop of Baltimore; the Most Rev. James Frederick Wood, D.D., Archbishop of Philadelphia; the Right Rev. Josue Young, D.D., late Bishop of Erie; Tyler, late Bishop of Hartford; Becker, Bishop of Wilmington; Gilmour, Bishop of Cleveland; S. H. Rosencrans, Bishop of Colombus; E. P. Wadhams, Bishop of Ogdensburg; and the late L. S. Ives, D.D., formerly Protestant Bishop of North Carolina, who, having recognised the truth of Catholicism, renounced everything to become a layman in her fold; the Very Rev. George H. Doane, Vicar-General of the Diocese of Newark, and son of the Protestant Bishop of that name; the late Rev. Francis A. Baker, C.S.P., a well-known missionary in the United States; the Rev. James Kent Stone, late President of Hobart and Kenyon Colleges, now a Passionist (Father Fidelis); the Very Rev. I. T. Hecker, C.S.P.; A. F. Hewitt, C.S.P.; Edward Dwight Lyman; formerly Protestant clergymen of distinction, and now Catholic Priests; Generals Rosecrans, Newton, James A. Hardy, and others; Orestes A. Brownson, LL.D., the distinguished reviewer, whom Lord Brougham styled “the master-mind of America;” General D. W. Clark, of Vermont; Dr. Joshua Huntington, the well-known author of “Rosemary,” “Gropings after Truth,” &c.; the Hon. Thomas Ewing, Senator from Ohio, and for some time



Secretary of the United States Treasury ; the Hon. Henry May, one of the leaders of his party in the House of Representatives ; Homer Wheaton, Esq., of Poughkeepsie, N.Y., at first a lawyer, afterwards a Protestant minister, until he was led into the Catholic Church ; the late Judge Arrington of Chicago ; Prof. Otto Shurrer, of the University of Notre Dame, formerly a Lutheran minister ; Prof. Lucius Tong of the same institution ; Hon. Frank Hurd, the distinguished member of Congress ; the late Senator Progh, and the late Professor Halderman, an eminent man of science. Besides these, there are the Hon. Thomas B. Florence of Philadelphia, for sixteen years a member of the United States House of Representatives ; the Hon. Judge T. Parkin Scott, of Baltimore, and a great number of others, eminent in the different walks of life.

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NO. 5.—EARNEST APPEAL TO PROTESTANTS, SUGGESTED  
BY THE AFFECTING WORDS OF ST. AUGUSTINE,  
BISHOP OF HIPPO, TO THE DONATISTS.

Let me beg of you, my brethren, to consider how beautiful is the Catholic Unity in doctrine by which the Faith is preached, without shadow of change and with authority, in each Catholic cathedral and church ; and how revered it is by the faithful. See how the Catholic teaching is set high in our colleges above the assaults of infidelity and the contradictory wranglings of so-called scientific theories ; how striking is the Catholic Unity in government, by which spiritual jurisdiction, issuing from Christ, flows in fair subordination through Bishop and Priest, so that each Pastor knows his own flock, while his flock knows him and hears his voice.

What a contrast between this blessed vision of peace within the Church and the scene of disorder and tumult that oppress you outside ! There, nearly every pulpit is made the centre of a different teaching, which, delivered without authority, is heard without submission ; there, sometimes the very foundations of Christianity are upturned to be shaped anew, according to individual bias or the caprice of an excited assembly ; there, the flock strays after strangers *whose own the sheep are not.*

Here seasonably come those words of St. Augustine : *“Diverse doctrines resound, various heresies arise. Fly to the tabernacle of God—namely, the Catholic Church ; there you will be protected from the contradiction of tongues.”* \*

I will also appeal to you in the affectionate words which the same holy doctor and Father of the Church addressed to the Donatists of his day : *“Come to us, brothers, come ! that you may be engrafted on the true vine. You yourselves cannot but perceive what the Catholic Church is, and what it is to be cut off from the stem. If then there be among you any who have care of themselves, let them arise, and come and draw vigour from the root. Let them come before it be too late ; before they lose the little Catholic sap that yet remains to them, and become dry wood fit only for the fire. Come, then, to us, brothers, if you will, and be engrafted on the vine. It grieves us to see you lying as you are, lopped off from the tree. Reckon, then, one by one, the Pontiffs who have sat from this time downwards on Peter’s very seat, and mark the regular succession in*

\* *“Diversae doctrinae personant, diversae haereses oriuntur. Curre ad tabernaculum Dei, id est, Ecclesiam Catholicam ! ibi protegeris a contradictione linguarum.”*

*that order of Fathers. That seat is the rock, which the proud gates of hell overcome not.\**

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No. 6.—ADDRESS OF SOME OF THE PRESBYTERIES OR CLERGY-HOUSES IN AND NEAR LONDON AND ABROAD (1883).

Strangers in London may be glad to know the address where they can easily find, any morning or evening, a Priest with whom to converse on religious matters.

*Pro-Cathedral, Our Lady of Victories*—Newland Terrace, Kensington Road, W. (near High Street, Kensington, not far west from Metropolitan Station). *Clergy-House*—1 St. Leonard's Place.

*Carmelite Fathers, St. Simon Stock's* (English, French, Italian, and Spanish)—47 Church Street, Kensington, W.

*Fathers of the Oratory of St. Philip Neri*—Adjoining the South Kensington Museum, Brompton, S.W.

*St. Mary's*—Cadogan Terrace, Sloane Street, Chelsea, S.W.

*The Servite Fathers* (Italian and English)—St. Mary's Priory, 264 Fulham Road, West Brompton, near the Union House, S.W.

*Fathers Oblates of St. Charles Borromeo*—(St. Mary's of the Angels) Westmoreland Road, Bayswater, W.

*St. James*—6 Spanish Place, Manchester Square, W.

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\* "Scitis ecclesia Catholica quid sit et quid sit esse præcisum a vite.

Si qui sunt inter vos cauti, veniant, vivant in radice.

Ante-quam nimis arescant, jam liberentur ab igne.

Venite, fratres, si vultis, ut inseramini in vite.

Dolor est cum vos videmus præcisos ita jacere.

Numerate Sacerdotes vel ab ipsa Petri sede,

Et in ordine illo patrum quis cui successit videte.

Ipsa est petra, quam non vincunt superbæ inferorum portæ."

Psalm. Contra partem Donati, Coll. 5.

- Church of our Lady*, 13 Grove Road, St. John's-wood, N.W.  
*St. Aloysius*—49 Clarendon Square, Somers Town, N.W.  
*The Dominican Fathers*—The Priory, Southampton Road, Haverstock Hill, N.W.  
*St. Mary's*—4 Holly Place, Hampstead, N.W.  
*St. Mary's, Help of Christians*—Fortess Place, Junction Road, Kentish Town, N.W.  
*The Passionist Fathers*—St. Joseph's Retreat, Highgate Hill, N.  
*St. John the Evangelist*—Duncan Terrace, Islington, N.  
*The Augustinian Fathers*—St. Monica's Priory, Hoxton Square, Hoxton, N.  
*The Jesuit Fathers*—Farm Street Church (near Hill Street), Berkeley Square, W. *Clergy-House*—111 Mount Street, Grosvenor Square, and at Roehampton, S.W.  
*The same Fathers*—St. Mary's, Horseferry Road, S.W. *Clergy-House*—12 Earl Street, Westminster.  
*Bavarian Church*—Warwick Street, Regent Street, W. *Clergy-House*—24 Golden Square, W.  
*Marist Fathers*—Notre Dame de France (French and English)—5 Leicester Place, Leicester Square, W.C.  
*The same Fathers*—(St. Anne's Church), Albert Place, Spicer Street, Spitalfields, E.  
*Corpus Christi Church*—Maiden Lane, Southampton Street, Strand, W.C.  
*Sardinian Church*—St. Anselm and St. Cecilia, Duke Street, Lincoln's Inn Fields. *Clergy-House*—54 Lincoln's Inn Fields, W.C.  
*St. Patrick's*—Sutton Street, Soho Square, W. *Clergy-House*—21A Soho Square.  
*The Franciscan Fathers* (St. Francis Church and Friary), The Grove, Stratford, London, E. Confessions heard in English, Irish, Italian, French, Dutch, and Flemish.  
*St. Mary's*—Tottenham Road (near Dalston Station), Kingsland, N. *Clergy-House*—170 Culford Road.  
*The Fathers of Charity*—(St. Etheldreda), 14 Ely Place, Holborn Viaduct, E.C.  
*Fathers of the Pious Society of the Missions*—(Italian and English)—St. Peter's Italian Church, Hatton Garden, E.C. Open from seven in the morning till ten at night. Confessions heard in Italian, English, French, and German. *Clergy-House*—St. Peter's Retreat, 4 Back Hill, Clerkenwell Road, Hatton Garden.  
*Oblate Fathers of Mary Immaculate*—(Church of the English Martyrs) 23 Great Prescott Street, Tower Hill, E.

- St. Mary's*—Moorfields, Bloomsfield Street, E.C. *Clergy-House*,  
—22 Finbury Circus.  
*St. Mary's and St. Michael's*—Commercial Road, East, E.  
*St. Mary's of the Rosary*—209 Marylebone Road, N.W. *Clergy-*  
*House*—184 Marylebone Road.  
*St. George's*—(Southwark Cathedral) Westminster Bridge Road,  
S.E.  
*Capuchin Fathers*—(St. Mary's Church) Lower Park Road,  
Peckham, S.E.  
*The Redemptorist Fathers*—(St. Mary's) Clapham, S.W., and  
Fulham.

The person who applies for instruction to any of the above-named addresses, or, indeed, at any Catholic Church or Clergy-House, may simply say to the Sacristan or to the Servant: "I should like to have a little conversation with a priest." He need not tell his name, unless he wishes it, either to the servant or to the Priest. This reserve will readily be excused under the circumstances.

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#### PRIESTS HEARING CONFESSIONS IN ENGLISH ABROAD.

*Selected from the List of about two hundred given at page 84 in the "Catholic Directory" for 1883 (Burns & Oates), 1/6.*

- ROME—*St. Peter's*—English, Scotch, Irish, and American Colleges—Franciscans, *St. Isidoro*—Fr. Douglas, *St. Alphonso* on the Esquiline,—Mgr. O'Bryen, D.D., *St. Andrea Delle Fratte*.  
FLORENCE—Fr. Weld, S.J., Chapel of Palazzo Strozzi, on Saturday afternoons.  
GENOA—Padre Casabuona, Oratory of St. Philip.  
NAPLES—Padre Guerritore (Saturdays from 9 to 12), *Sta Caterina a Chiaja*—Padre Musto, *Gesu Nuovo*.  
PALERMO—Padre Ferrara, S.J., Palazzo Trabia, Via Macqueda.  
TURIN—Abbate Grossi, *St. Filippo*. Abbate Francesco Faà di Bruno, *Chiesa del Suffragio*, Borgo St. Donato 31.

PARIS—Passionist Fathers, 50 Avenue Hoche, Champs Elysées  
„ Monsignor Rogerson, 19 Rue de Chaillot.  
BOULOGNE-SUR-MER—Redemptorist Church.  
CANNES—Chaplain of the Hospital.  
LOURDES—Notre Dame.  
MARSEILLES—Curé of St. Joseph, rue Paradis.  
MALTA, Valetta—Canon Debono, 176 Strada S. Paolo.  
EINSIEDELN (Switzerland)—Benedictine Monastery.  
LUCERNE—Canon Suter, 9 Hof.  
SUZ—Franciscan Fathers, near Suz Hotel.  
JERUSALEM—Rev. F. Guido, Casa Nova.  
BUENOS AYRES—Canons Dillon and Miller, Cathedral.  
NICE—Dr. Novello, 11 Rue St. François de Paule.  
PAU—Curé of St. Jacques.  
BRUGES—Abbé Isacq, English Convent.  
BRUSSELS—Monsignor Debolle, Chapel Salazar ; Capuchin, Carmelite, and Redemptorist Churches.  
GHENT—Canon Vanden Hende, Cathedral, Carmelite and Franciscan Churches.  
OSTEND—Abbé Thomas, Capuchin Church.  
AIX LES BAINS—Savoy—Abbé Bernard.  
BORDEAUX—Canon J. Thibaut, 13 Rue Monbazon.  
GENEVA—Abbé Blanchard Eglise du Sacré Cœur.  
SPA (Belgium)—Abbé Gilissen, Institut Silessin.  
VIENNA (Austria)—Fr. Eskell, Dominican Convent, 4 Postgasse.  
COLOGNE—Dr. Bellesheim, Cathedral.  
FRANKFORT-ON-THAINE—Notre Dame.

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## No. 7.—A CHOICE OF PRAYERS.

### THE LORD'S PRAYER.

Our Father who art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. *Amen.*

## THE HAIL MARY.

Hail Mary, full of grace, the Lord is with thee ; blessed art thou among women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

## GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

## A DAILY PRAYER.

O God, of infinite majesty, and power, Creator of heaven and earth, I adore Thee profoundly, and thank Thee from the bottom of my heart for the great benefits of creation and redemption, and for all the other blessings which Thou hast bestowed upon me ;—I love Thee with all my heart, and above all things.—And, because Thou art the very truth who canst neither be deceived, nor deceive any one, I firmly believe all things Thou hast revealed to the Church, and through the Church hast made known unto me.—I trust, in Thy infinite mercy and goodness, that Thou wilt pardon all my sins through the merits of Jesus Christ, and give me all the necessary means of salvation, doing on my part what Thou commandest and requirest of me.—I am extremely sorry for having offended Thee.—With the help of Thy grace, which I humbly and fervently implore, I will never offend Thee wilfully again, for the time to come.—Give me strength to withstand every temptation ; give me patience in my troubles : help me to keep in charity with all my neighbours, and grant me the grace of perseverance.



O Virgin Mary, intercede for me ; Saint Joseph, pray for me ; my Guardian Angel, protect me ; all ye Saints and Angels of Heaven, pray for me. *Amen.*

#### ROSARY OF THE BLESSED VIRGIN.

By the Rosary (or beads) is meant an excellent devotional practice devised by the wise God, made known by the Blessed Virgin herself to St. Dominic, and commenced in the thirteenth century. It consists of fifteen small parts. Each part is made up of 'a mystery,' one '*Our Father*' and ten '*Hail Marys*,' followed by one '*Glory be to the Father.*' No other prayers whatever form part of the Rosary: those that are said before or after it, or after each decade, are merely pious additions.

By mystery it is understood a trait of the Life of our Lord or of His holy Mother. These Mysteries are divided into three series of five each, called the *Joyful*, the *Sorrowful*, and the *Glorious*.

#### JOYFUL MYSTERIES.

1. The Annunciation to the Blessed Virgin.
2. Visitation of the B. Virgin to St. Elizabeth.
3. Birth of Jesus at Bethlehem.
4. Presentation of Jesus in the Temple.
5. Finding of the Child Jesus in the Temple.

#### SORROWFUL MYSTERIES.

1. The Agony of Jesus in the Garden of Gethsemani.
2. Scourging of Jesus at the pillar.
3. Crowning of Jesus with thorns.
4. Carrying of the cross by Jesus to Mount Calvary.
5. Crucifixion of Jesus on Mount Calvary.

## GLORIOUS MYSTERIES.

1. The Resurrection of Jesus.
  2. Ascension of Jesus.
  3. Descent of the Holy Ghost upon the Apostles.
  4. Assumption of the B. Virgin into Heaven.
  5. Crowning of the Blessed Virgin in Heaven.
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NOTE. Most people say only the third part of the Rosary, that is, five decades, each day : in that case though you may say either the Joyful or the Sorrowful, or the Glorious Mysteries at your choice, yet it is the prevalent custom to say the Joyful Mysteries on Mondays and Thursdays, the Sorrowful on Tuesdays and Fridays, and the Glorious on Wednesdays, Saturdays, and Sundays.

## THE ANGELUS.\*

I. V. Angelus Domini nuntiavit Mariæ.

R. Et concépit de Spiritu Sancto.

Ave Maria, gratiâ plenâ, Dominus tecum ; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

II. V. Ecce Ancilla Domini.

R. Fiat mihi secundum verbum tuum.

Ave Maria, &c.

III. V. Et Verbum caro factum est.

I. The angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary, full of grace, the Lord is with thee ; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death, Amen.

II. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word (St. Luke i. 38).

Hail Mary, &c.

III. And the Word was made flesh.

\* At Easter time, instead of the "Angelus," the "Regina Coeli lætare, Alleluia," is said, standing.

*R.* Et habitávit in nobis.

Ave Maria, &c.

*V.* Ora pro nobis, Sancta Dei Genitrix.

*R.* Ut digni efficiámur promissionibus Christi.

*Oremus.*

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognóvimus, per Passionem ejus et Crucem ad resurrectionis gloriam perducámur; per eundem Christum Dominum Nostrum. Amen.

*From Compline on Holy Saturday till Trinity Eve.*

Regína Coeli, lætare; alleluia.

Quia quem meruisti portare; alleluia.

Resurrexit sicut dixit; alleluia.

Ora pro nobis Deum; alleluia.

*V.* Gaude et lætare, Virgo Maria; alleluia.

*R.* Quia surrexit Dominus vere; alleluia.

*Oremus.*

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuè capi-

*R.* And dwelt among us, (St. John i. 14).

Hail Mary, &c.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

*Let us Pray.*

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

Joy to thee, O Heavenly Queen, alleluia.

He whom thou wast meet to bear; alleluia.

As He promis'd, hath arisen; alleluia.

Pour for us to Him thy prayer; alleluia.

*V.* Rejoice and be glad, O Virgin Mary; alleluia.

*R.* For the Lord hath risen indeed; alleluia.

*Let us Pray.*

O God, who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that, through His Mother, the Virgin

ánus gaudia vitæ, per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

### PRAYERS FOR THE DYING.

Let us say three "Our Fathers" in honour of the agony of Jesus, and three "Hail Marys," in honour of our Lady's Dolours, for the faithful who are this day throughout the world in their last agony.

Indulgences : 300 days every recital. Plenary once a month, both applicable to the holy souls in Purgatory.

*THE DIVINE PRAISES, said after Mass and Benediction in many Churches, the People repeating each portion after the Priest.*

1. Blessed be God.
2. Blessed be His holy name.
3. Blessed be Jesus Christ, true God and true man.
4. Blessed be the Name of Jesus.
5. Blessed be Jesus in the most Holy Sacrament of the Altar.
6. Blessed be the great Mother of God, Mary most holy.
7. Blessed be her holy and Immaculate Conception.

8. Blessed be the name of Mary, Virgin and Mother ;
9. Blessed be God in His Angels and in His Saints.  
*Amen.*

#### ACT OF RESIGNATION TO THE WILL OF GOD.

May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things. *Amen.*

May the most sacred Heart of JESUS be loved by all.

#### PRAYER IN OUR LAST AGONY.

Into Thy hands, O Lord, I commend my spirit (St. Luke xxiii. 46). Lord JESUS, receive my soul.

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#### No. 8.—A PRAYER FOR A GOOD DEATH.

Lord Jesus, God of goodness, and Father of mercy, I prostrate myself before Thee with a contrite and humble heart, and commend to Thee my last hour, and what thereafter awaits me.

When my feet motionless shall warn me that my course in this world is approaching its end ; O loving Jesu, have mercy on me.

When my hands, cold and shaking, shall no longer be able to keep holding the crucifix presented to me, and I shall be obliged to let it drop on my bed of sorrow ; O loving Jesu, have mercy on me.

When my eyes, cloudy, and turned aside, through dread of imminent death, shall cast upon Thy image

languid and dying looks ; O loving Jesu, have mercy on me.

When my lips, cold and trembling, shall utter for the last time Thy adored name ; O loving Jesu, have mercy on me.

When my cheeks, pale and livid, shall inspire compassion and grief to the bystanders, and my hair moistened by the cold sweat of death, shall announce that my end is come ; O loving Jesu, have mercy on me.

When my ears ready to be shut for ever to the discourses of men, shall open to listen to Thy voice, uttering the irrevocable sentence that fixes my everlasting doom ; O loving Jesu, have mercy on me.

When my fancy, disturbed by painful and dreadful imaginations, shall be plunged into sadness, and my spirit troubled by the sight of my iniquities, and by the dread of Thy justice, shall struggle with the spirit of darkness who would turn away my eyes from Thy soothing mercies, and throw me into despair ; O loving Jesu, have mercy on me.

When my feeble heart, torn by the pangs of illness, shall be assailed by the dread of death, and exhausted by the efforts it shall have made against the enemies of my salvation ; O loving Jesu, have mercy on me.

When I shall shed the last tears, symptoms of my imminent dissolution, receive them, O Lord, as a sacrifice of expiation, and grant that I may breathe my last as a victim of penance ; and in that terrible moment, O loving Jesu, have mercy on me.

When my relatives and friends, standing by me, shall sympathise with my miserable state, and pray for me, O loving Jesu, have mercy on me.

When I shall have lost the use of my senses, and

the whole world shall disappear from me, and I shall sigh in the anguish of agony and the struggles of death ; O loving Jesu, have mercy on me.

When the last sighs of my heart shall compel my soul to leave the body, receive them, O Lord, as signs of a holy longing to fly to Thee ; and then, O loving Jesu, have mercy on me.

When my soul, from the door of my lips shall go out of this world for ever, and shall leave my body pale, cold, and lifeless, accept, O Lord, the dissolution of my being as a homage which I offer to Thy Divine Majesty ; and then, O loving Jesu, have mercy on me.

Lastly, when my soul shall appear before Thee, and shall behold for the first time the immortal splendour of Thy majesty, O Lord, pray, do not reject it from Thee ; deign to receive my poor soul in the arms of Thy mercy, that it may sing Thy praises for ever.

O God, who, condemning us to death, didst conceal the moment and the hour of it, grant that walking in the paths of justice and holiness we may deserve to depart from this world in Thy holy love, through the merits of our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Amen.*

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#### NO. 9.—STATIONS (OR WAY) OF THE CROSS.

The "Stations of the Cross" is a devotional exercise instituted as a means of helping us to meditate on, and have sympathy for, the sufferings of our divine Lord. The early Christians had the deepest love and veneration for the places made sacred by the sufferings and presence of JESUS CHRIST. Devout pilgrims went to the



Holy Land, from the furthest parts of the earth, to visit Jerusalem, the Garden of Olives, and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great Indulgences to those who with true sorrow visited certain spots of our Lord's Passion. Now, there were many who wished to share in this devotion, and partake of the spiritual blessings attached to it, but who, through various causes, were unable to do so; therefore the Church sanctioned the erecting in churches of fourteen pictures representing fourteen scenes of the Passion, called "Stations of the Cross," and granted to persons who practise this devotion, the same Indulgences as are granted to those who visit the said holy places in Jerusalem.

If you have a prayer-book with the prayers of the Way of the Cross in it, you will follow the directions, and say the prayers therein laid down. If not, you can still practise this devotion in a church where the Stations are duly erected, and gain likewise the indulgences by acting as follows:—

First you say three "Our Fathers" before the Holy Sacrament in preparation for the Way of the Cross, in order to obtain help from God to do it well; then you go to the first station, kneel down, meditate for a few minutes on the mystery there represented, or on any other point of the Passion of our Lord, and conclude with a Lord's Prayer, Hail Mary, and Glory be to the Father. You rise and walk to the other 13 Stations, doing before each the same thing. At the end of the 14th Station, you go again before the High Altar, thank Almighty God for the privilege and assistance granted, and recite five Our Fathers, Hail Maries, and Glory be to the Father, according to the intention of the Sovereign Pontiff.

## PRAYER.



## PRAYER TO OUR CRUCIFIED LORD,

*while we contemplate on what He suffered for us.*

Behold, O kind and most sweet JESUS, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee to impress upon my heart lively sentiments of *Faith, Hope, and Charity*, with true repentance for my sins, and a most firm purpose of amendment; while with deep affection and grief of soul I call to mind and ponder on *Thy five most precious Wounds*, having before my eyes that which the Prophet David spoke of Thee, O good JESUS: "*They have dug my hands and feet; they have numbered all my bones.*" (Psalm xxi. 17.)

NOTE.—To the devout reciting of this foregoing Prayer, "Behold, O kind," &c., in any language, is annexed, by Pope Pius VII., April 10, A.D. 1821 (in a decree of the Sacred Congregation of Indulgences), a plenary indulgence, which may be obtained by all the faithful who, after having confessed their sins with contrition, and received Holy Communion, shall devoutly recite it before any representation of *Christ Crucified*. This Indulgence is also applicable to the souls in Purgatory.

## ASPIRATIONS TO JESUS.

JESUS, poor, abject, unknown, and despised, hated, calumniated, persecuted, and abandoned by men, tempted by the devil, betrayed, and sold for a vile price.

R. Have mercy on us.

JESUS, sorrowful unto death, dragged along and bound with ropes and chains, clothed in the garment of shame and ignominy, blamed, accused, condemned and set aside for Barabbas.

R. Have mercy on us.

JESUS, stripped with infamy, and scourged unto blood, beaten and derided, crowned with thorns, saluted in mockery, defiled with spittle, struck, outraged, and jeered.

R. Have mercy on us.

JESUS, laden with the cross of our sins, and with the maledictions of the people, nailed to the infamous tree between two thieves, overwhelmed with opprobrium, agony, and humiliations, despised, and dishonoured before men.

R. Have mercy on us.

O most sweet JESUS, Thou who for love of us hast deigned to suffer an infinity of shame and of incomprehensible humiliation, may our hearts be deeply impressed with esteem and love for Thy sufferings, and an ardent desire to imitate Thee in Thy humble, poor, laborious, beneficent, and despised life. *Amen.*

## PIOUS OFFERING.

Eternal Father, we offer Thee the Most Precious Blood of Jesus Christ for the whole state of Christ's Church, and for all other ends which may be pleasing to Thee.

## A PRAYER IN SICKNESS OR AFFLICTION.

O LORD JESUS CHRIST, I receive this affliction with which Thou are pleased to visit me as coming from Thy fatherly hand. It is Thy will, and therefore I submit;—"Not my will, but Thine be done." May it be to the honour of Thy holy name, and for the good of my soul. I here offer myself with an entire submission to all Thy appointments; to suffer whatever Thou plearest, as long as Thou plearest, and in what manner Thou plearest; for I Thy creature, O Lord, have often and most ungratefully offended Thee, and Thou mightest justly have visited me with Thy severest punishments. Oh, let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance, to support me under this affliction! Confirm my soul with strength from above, that I may bear with true Christian patience, all the uneasiness, pains, and troubles under which I labour; preserve me from all temptations and murmuring thoughts, that in this time of affliction I may in no way offend Thee; and grant that this and all other earthly trials may be the means of preparing my soul for its passage into eternity, that, being purified from all my sins, I may believe in Thee, hope in Thee, and love Thee above all things, and finally through Thy infinite merits, be admitted into the company of the blessed in heaven, there to praise Thee for ever and ever. *Amen.*

O God, who hast doomed all men to die, but hast concealed the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may be able to quit this world in the peace of a good conscience, and in the embrace of Thy love, through Jesus Christ our Lord. *Amen.*

## A PRAYER FOR OUR HOLY FATHER THE POPE.

*"The Lord preserve him and give him life; and make him blessed upon the earth; and deliver him not up to the will of his enemies."* (Psalm xl. 3.)

## THE FOURTH PENITENTIAL PSALM.

(The Psalms called Penitential are the 6th, 31st, 37th, 50th, 101st, 129th, and the 142nd.)

Psalm 50. (Prot. Version, 51.) *Miserere.*

1. David prays for remission of his sins; 8. for perfect sanctity; 17. Praises a contrite heart, and prays for the exaltation of the Church.

Miserére mei, Deus: \* secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: \* dele iniquitatem meam.

Amplius lava me ab iniquitate mea: \* et a peccato meo munda me.

Quoniam, iniquitatem meam ego cognosco: \* et peccatum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: \* ut justificéris in sermonibus tuis, et vincas cum iudicáris.

Ecce enim in iniquitatibus conceptus sum: \* et in peccátis concépit me mater mea.

Ecce enim veritatem dilexisti: \* incerta et occulta sapientiæ tuæ manifestasti mihi.

1 Have mercy upon me, O God; according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from my iniquity; and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Asperges me hyssópo et mundábor : \* lavábis me, et super nivem dealbábor.

Audítui meo dabis gaudium et lætitiám : \* et exultábunt ossa humiliáta.

Averte faciem tuam a peccátis meis : \* et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus : \* et spiritum rectum innova in viscéribus meis.

Ne projicies me a facie tua : \* et Spiritum sanctum tuum ne áuferas a me.

Redde mihi lætitiám salutáris tui : \* et spiritu principáli confirma me.

Docébo iníquos vias tuas : \* et impíi ad te convertentur.

Líbera me de sanguinibus, Deus, Deus salutis meæ : \* et exultábit lingua mea justitiam tuam.

Domine labia mea aperies : \* et os meum annuntiábit laudem tuam.

Quoniam si voluisses sacrificium, dedissem útique : \* holocaustis non delectáberis.

Sacrificium Deo spiritus contríbultus : \* cor contrítum et humiliatum, Deus, non despicies.

Benigne fac Domine, in bona voluntate tua Sion : \* ut ædificentur muri Jerusalem.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness : and the bones that have been humbled shall rejoice.

10 Turn away thy face from my sins : and blot out all my iniquities.

11 Create in me a clean heart, O God : and renew a right spirit within my bowels.

12 Cast me not away from thy face : and take not thy Holy Spirit from me.

13 Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways : and the wicked shall be converted unto thee.

15 Deliver me from blood-guiltiness, O God, thou God of my salvation : and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord : and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would indeed have given it : with burnt-offerings thou wilt not be delighted.

18 A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion : that the walls of Jerusalem may be built up.

Tunc acceptábis sacrificium justitæ, oblationes, et holocausta : \* tunc impónent super altare tuum vitulos.

[Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.]

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings : then shall they lay calves upon thine altar.

[Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.]

### THE SIXTH PENITENTIAL PSALM.\*

Psalm 129.—*De Profundis.*

The cry of a contrite heart imploring the Divine mercy.

De profundis clamávi ad te, Domine : \* Domine, exaudi vocem meam.

Fiant aures tuæ intendentes : \* in vocem deprecationis meæ.

Si iniquitátes observaveris, Domine : \* Domine, quis sustinébit ?

Quia apud te propitiatio est : \* et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus : \* sperávit anima mea in Domino.

A custodia matutina usque ad noctem : \* speret Israel, in Domino.

Quia apud Dominum misericordia : \* et copiósa apud eum redemptio.

1 Out of the depths have I cried unto thee, O Lord : Lord, hear my voice.

2 Oh, let thine ears consider well : the voice of my supplication.

3 If Thou, O Lord, wilt mark iniquities : Lord, who shall stand it ?

4 For with Thee there is merciful forgiveness : and because of Thy law I have waited for Thee, O Lord.

5 My soul hath relied on His Word : my soul hath hoped in the Lord.

6 From the morning watch even until night : let Israel hope in the Lord.

7 For with the Lord there is mercy : and with Him is plentiful redemption.

\* This Psalm is often said by Catholics for the souls in Purgatory, in which case instead of ending it with the "Glory be to the Father," it is ended as here laid down.



Et ipse rédimet Israel,\* ex  
omnibus iniquitatibus ejas.\*

[Requiem aeternam dona eis  
Domine.

Et lux perpetua luceat eis.

Requiescant in pace. Amen.]

8 And He shall redeem Israel  
from all his iniquities.

[Eternal rest give to them,  
O Lord.

And let perpetual light shine  
upon them.

May they rest in peace.  
Amen]

#### PRAYER FOR ANOTHER'S CONVERSION.

O Divine and adorable Saviour, Thou who art the way, the truth, and the life, I beseech Thee to have mercy upon (N.) and bring him [or her] to the knowledge and love of Thy truth. Thou, O Lord, knowest all his darkness, his weakness, and his doubts ; have pity upon him, O merciful Saviour ; let the beams of Thy eternal truth shine upon his mind ; clear away the cloud of error and prejudice from his eyes, and may he humbly submit to and embrace with his whole heart the teaching of Thy Church. Oh, let not his [or her] soul be shut out from Thy blessed fold ! Unite him to Thyself in the communications of Thy love, so that, partaking of the blessings of Thy grace in this life, he may come to the possession of those eternal rewards which Thou hast promised to all who believe in Thee and who do Thy will. Hear this my petition, O merciful Jesus, Who, with the Father and the Holy Ghost, livest and reignest ever and ever. Amen.

#### FOR A FRIEND IN DISTRESS.

O merciful Lord, give the sweetness of Thy comfort to Thy afflicted servant (N.), and, according to Thy accustomed mercy, remove the heavy burden of his afflictions. Give him, I humbly beseech Thee, patience in his sufferings, resignation to Thy adorable will, and perseverance in Thy service.

## FOR THE SICK.

V. Heal Thy servants, O Lord, who are sick, and who put their trust in Thee.

R. Send them help, O Lord, and comfort them from Thy holy place.

O Almighty and everlasting God, the eternal salvation of them that believe in Thee, hear us in behalf of Thy servants who are sick ; for whom we humbly crave the help of Thy mercy ; that, their health being restored to them, they may render thanks to Thee in Thy Church ; through Jesus Christ our Lord.

## PRAYER FOR A BISHOP OR PRIEST.

O God, who hast raised up Thy servant (N——) to the dignity of Bishop (or Priest), grant, we beseech Thee, that he may also be admitted in Heaven to Thy everlasting fellowship, through Jesus Christ our Lord. Amen.

## FOR THE DEAD.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest will be Thine by faith and good works ; we humbly beseech Thee, that they for whom we offer up our prayers may, by Thy mercy and goodness, obtain pardon and full remission of their sins ; through our Lord Jesus Christ, Thy Son, who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

## PRAYER FOR A DEPARTED FATHER AND MOTHER.

O God our Heavenly Father, Who hast commanded us to honour our Father and our Mother, have mercy

on the departed souls of my dear Father and Mother, and grant that, if they are not yet with Thee, they may soon come to enjoy Thy blessed vision in Heaven; through Jesus Christ our Lord. Amen.

### OTHER PRAYERS FOR THE DEAD.

The Psalm *Miserere* and the Psalm *De Profundis* and others may be recited for the dead, saying, at the end of each, instead of "Glory be to the Father," &c., the Versicle:

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

### A PRAYER FOR THE FAITHFUL DEPARTED.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

### ON THE DAY OF A PERSON'S DECEASE OR BURIAL.

O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant (N——), which Thou hast this day commanded to depart out of this world, that Thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by Thy holy angels, and conducted to Paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord.

## FOR THE PATRONAGE OF ST. JOSEPH.

O God, who by Thy adorable Providence didst vouchsafe to choose the blessed Joseph for the spouse of Thy most Holy Mother, grant, we beseech Thee, that he whom we venerate as our protector on earth may be our intercessor in heaven; who livest and reignest for ever and ever. Amen.

## No. 10—HYMNS.

## HYMN TO THE HOLY GHOST.

## “VENI, CREATOR SPIRITUS.”

*Ascribed to St. Ambrose (Fourth Century). English Version by Mr. William J. M. Hutchison (1881).*

Veni, Creator Spiritus,  
Mentes tuorum visita,  
Imple supernâ gratiâ,  
Quæ tu creasti pectora.

Qui diceris Paráclitus,  
Altissimi donum Dei,  
Fons vivus, ignis, charitas,  
Et spiritalis unctio:

Tu septiformis munere,  
Digitus Paternæ dexteræ,  
Tu ritè promissum Patris,  
Sermône ditans guttura:

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.

Hostem repellas longius,  
Pacemque dones protinus;  
Ductore sic te prævio  
Vitæmus omne noxium.

Per te sciâmus da Patrem,  
Noscâmus atque Filium,  
Teque utriusque Spiritum  
Credâmus omni tempore.

Come, O Creator Spirit, come,  
And make Thy children's minds Thy  
home;  
O fill our hearts with grace divine,  
Our hearts, by new creation Thine.

Thou, Who The Comforter art named,  
And gift of God most high proclaimed,  
Thou living fount, Thou fire and love,  
And soul's sweet unction from above:

Thou, Who Thy seven-fold gifts hast  
planned,  
Thou finger of the Father's hand,  
Sure promise of the Father, Thou,  
Who dost our tongue with speech  
endow:

Revive our senses, light impart,  
And pour Thy love within each heart;  
Our mortal frame, so weak in fight,  
Make strong with Thy enduring might.

The Foe yet further drive away,<sup>1</sup>  
And give us now Thy peace, we pray;  
So may we, close to Thee, our Guide,  
Escape all harm from every side.

Give us to know in Thy clear light,  
The Father and the Son aright,  
And Thee from Both the Spirit pure  
To own, while ages all endure.

Deo Patri sit gloria,  
Ejusque soli Filio,  
Cum Spiritu Paraclito,  
Nunc et per omne sæculum.  
Amen.

To God the Father endless praise  
And to His only Son we raise;  
Like praise, O Holy Ghost, to Thee  
Both now and through eternity.  
Amen.

[*Tempore Paschali.*

[*For Paschal Time.*

Deo Patri sit gloria,  
Et Filio, qui a mortuis  
Surrexit, ac Paráclito,  
In sæculorum sæcula.  
Amen.]

Praise to the Father, and the Son  
Who from the dead arose, Life won;  
And equal praise for ever be,  
O God the Comforter, to Thee.  
Amen.]

### ADESTE, FIDELES—*Hymn for Christmas.*

Adeste, fideles,  
Læti triumphantes;  
Venite, venite in Bethlehem:  
Natum videte  
Regem angelorum:  
Venite adorémus,  
Venite adoremus,  
Venite adoremus Dominum.

Ye faithful, approach ye,  
Joyfully triumphing:  
O come ye, O come ye, to Bethlehem:  
Come and behold ye  
Born the King of angels:  
O come, let us worship,  
O come, let us worship,  
O come, let us worship Christ the Lord.

Deum de Deo,  
Lumen de lumine,  
Gestant puellæ viscera;  
Deum verum,  
Genitum, non factum:  
Venite adoremus, &c.

God of God,  
Light of Light,  
Lo, He disdains not the Virgin's womb:  
Very God,  
Begotten, not created:  
O come, let us worship, &c.

Cantet nunc Io!  
Chorus angelorum:  
Cantet nunc aula cœlestium,  
Gloria  
In excelsis Deo!  
Venite adoremus, &c.

Sing choirs angelic,  
Sing with exultation;  
Sing, all ye citizens of heaven above,  
Glory to God  
In the highest!  
O come, let us worship, &c.

Ergo qui natus  
Die hodierna,  
Jesu tibi sit gloria;  
Patris æterni  
Verbum caro factum!  
Venite adoremus, &c.

Yea, Lord, we greet Thee,  
Born this happy morning;  
JESU, to Thee be glory given;  
Word of the Father  
In our flesh appearing:  
O come, let us worship, &c.

### THE "STABAT MATER."

Stabat Mater dolorosa  
Juxta crucem lacrymosa,  
Dum pendebat Filius.  
Cujus animam gementem,  
Contristatam, et dolentem,  
Pertransiit gladius.

At the Cross her station keeping,  
Stood the mournful Mother weeping;  
Close to Jesus to the last:  
Through her heart, His sorrow sharing,  
All His bitter anguish bearing,  
Now at length the sword had passed.

O quam tristis et afflicta  
Fuit illa benedicta  
Mater Unigeniti.  
Quæ morebat, et dolebat,  
Pia Mater, dum videbat  
Nati poenas inclyti.

Quis est homo qui non fletet,  
Matrem Christi si videret  
In tanto supplicio ?  
Quis non posset contristari,  
Christi Matrem contemplari  
Dolentem cum Filio ?

Pro peccatis suæ gentis  
Vidit Jesum in tormentis,  
Et flagellis subditum.  
Vidit suum dulcem Natum  
Moriendo desolatum,  
Dum emisit spiritum.

Eia Mater, fons amoris,  
Me sentire vim doloris  
Fac, ut tecum lugeam.  
Fac ut ardeat cor meum  
In amando Christum Deum.  
Ut sibi compleam.

Sancta Mater, istud agas,  
Crucifixi fige plagas  
Cordi meo valide.  
Tui Nati vulnerati,  
Tam dignati pro me pati,  
Poenas mecum divide.

Fac me tecum pie flere,  
Crucifixo condolere,  
Donec ego vixero.  
Juxta Crucem tecum stare,  
Et me tibi sociare  
In plactu desidero.

Virgo virginum præclara,  
Mihi jam non sis amara ;  
Fac me tecum plangere.  
Fac ut portem Christi mortem,  
Passionis fac consortem,  
Et plagas recolere.

Fac me plagis vulnerari,  
Fac me Cruce inebriari,  
Et cruore Filii.  
Flammis ne urar succensus,  
Per te, Virgo, sim defensus  
In die judicii.

Oh, how sad and sore distressed  
Was that Mother highly blessed  
Of the sole-begotten One !  
Christ above in torment hangs :  
She beneath beholds the pangs  
Of her dying glorious Son.

Is there one who would not weep,  
Whelmed in miseries so deep  
Christ's dear Mother to behold ?  
Can the human heart refrain  
From partaking in her pain,  
In that Mother's pain untold ?

Bruised, derided, cursed, defiled,  
She beheld her tender Child  
All with bloody scourges rent :  
For the sins of His own nation,  
Saw Him hang in desolation,  
Till His spirit forth He sent.

O thou Mother ! fount of love !  
Touch my spirit from above,  
Make my heart with thine accord :  
Make me feel as thou hast felt,  
Make my soul to glow and melt  
With the love of Christ my Lord.

Holy Mother ! pierce me through,  
In my heart each wound renew  
Of my Saviour crucified :  
Let me share with thee His pain,  
Who for all my sins was slain,  
Who for me in torments died.

Let me mingle tears with thee,  
Mourning Him who died for me  
All the days that I may live :  
By the Cross with thee to stay,  
There with thee to weep and pray,  
Is all I ask of thee to give.

Virgin of all virgins best !  
Listen to my fond request :  
Let me share thy grief divine :  
Let me to my latest breath,  
In my body bear the death  
Of that dying Son of thine.

Wounded with His every wound,  
Steep my soul till it hath swooned  
In His very blood away :  
Be to me, O Virgin, nigh,  
Lest in flames I burn and die,  
In his awful judgment day.

Christe, cum sit hinc exire  
Da per Matrem me venire  
Ad palmam victoriæ.  
Quando corpus morietur,  
Fac ut animæ donetur  
Paradisi gloria.

Amen.

Christ, when Thou shalt call me hence,  
Be Thy Mother my defence,  
Be Thy cross my victory ;  
While my body here decays,  
May my soul Thy goodness praise,  
Safe in Paradise with Thee.

Amen.

### NO. 11.—TE DEUM LAUDAMUS.

Te Deum laudamus : \* te  
Dominum confitemur.

Te æternum Patrem, \* omnis  
terra veneratur.

Tibi omnes angeli, \* tibi  
cœli, et universæ protestates :

Tibi Chérubim, et Séraphim, \*  
incessabili voce proclamant :

Sanctus, sanctus, sanctus,  
\* Dominus Deus Sábaoth :

Pleni sunt coeli et terra, \*  
majestátis gloriæ tuæ.

Te gloriosus \* Apostolorum  
chorus

Te Prophetarum \* laudabilis  
númerus.

Te Mártyrum candidatus  
\* laudat exercitus.

Te per orbem terrarum \*  
sancta confitetur Ecclesia :

Patrem \* immensæ majes-  
tátis.

Venerandum tuum verum  
\* et únicum Filium.

Sanctum quoque \* Pará-  
clitum Spiritum.

Tu Rex gloriæ, \* Christe.

We praise Thee, O God : we  
acknowledge Thee to be the  
Lord.

All the earth doth worship  
Thee : the Father everlasting.

To Thee all angels cry aloud :  
the heavens and all the powers  
therein.

To Thee Cherubim and  
Seraphim : continually do  
cry :

Holy, holy, holy : Lord God  
of Sabaoth.

Heaven and earth are full :  
of the majesty of Thy glory.

The glorious choir of the  
Apostles : praise Thee.

The admirable company of  
the Prophets : praise Thee.

The white-robed army of  
Martyrs : praise Thee.

The Holy Church through-  
out all the world : doth acknow-  
ledge Thee.

The Father : of an infinite  
majesty.

Thy adorable, true : and only  
Son.

Also the Holy Ghost : the  
Comforter.

Thou art the King of Glory :  
O Christ.



Tu Patris \* sempiternus es  
Filius.

Tu ad liberandum suscep-  
turus hominem, \* non hor-  
ruisti Virginitis úterum.

Tu devicto mortis acúleo,  
\* aperuisti credentibus regna  
cœlórum.

Tu ad dexteram Dei sedes,  
\* in gloria Patris.

Judex créderis \* esse ven-  
túrus.

† Te ergo quæsumus, tuis  
famulis súbveni, \* quos pre-  
tioso sanguine redemisti.

Æterna fac cum Sanctis-  
tuis, \* in gloria numerári.

Salvum fac populum tuum,  
Domine, \* et benedic hæredi-  
táti tuæ.

Et rege eos, et extolle illos,  
\* usque in æternum.

Per singulos dies \* bene-  
dicimus te.

Et laudamus nomen tuum in  
sæculum, \* et in sæculum  
sæculi.

Dignáre, Domine, die isto,  
\* sine peccáto nos custodíre.

Miserére nostri, Domine,  
\* miserére nostri.

Fiat misericordia tua, Do-  
mine, super nos : \* quemád-  
modum sperávimus in te.

In te, Domine, sperávi ; \*  
non confundar æternum.

Thou art the everlasting  
Son : of the Father.

When Thou tookest upon  
Thee to deliver man : Thou  
didst not abhor the Virgin's  
womb.

When Thou hadst overcome  
the sting of death : Thou didst  
open the kingdom of heaven to  
all believers.

Thou sittest at the right  
hand of God : in the glory of  
the Father.

We believe that Thou shalt  
come : to be our Judge.

We pray Thee, therefore,  
help Thy servants : whom  
Thou hast redeemed with Thy  
precious blood.

Make them to be numbered  
with Thy Saints : in glory  
everlasting.

O Lord, save Thy people ;  
and bless Thine inheritance.

Govern them : and lift them  
up for ever.

Day by day : we magnify  
Thee.

And we praise Thy name for  
ever : yea, for ever and ever.

Vouchsafe, O Lord, this  
day : to keep us without sin.

O Lord, have mercy upon  
us : have mercy upon us.

O Lord, let Thy mercy be  
showed upon us : as we have  
hoped in Thee.

O Lord, in Thee have I  
hoped : let me not be con-  
founded for ever.

NO. 12.—OBSERVATIONS ON FAITH, BY CARDINAL  
NEWMAN.

“Faith is not a mere conviction in reason ; it is a firm assent, it is a clear certainty, greater than any other certainty ; and this is wrought in the mind by the grace of God, and by it alone. As then men may be convinced, and not act according to their conviction, so may they be convinced and not believe according to their conviction. They may confess that the argument is against them, and that they have nothing to say for themselves, and that to believe is to be happy ; and yet, after all, they avow they cannot believe, they do not know why, but they cannot ; they acquiesce in unbelief, and they turn away from God and His Church. Their reason is convinced, and their doubts are moral ones, arising in their root from a fault of the will. In a word, the arguments for Religion do not compel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to obey and faith is the consequence of willing to believe ; we may see what is right, whether in matters of faith or obedience, of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason and arguments for the truth of religion. It requires no act of faith to assent to the truth that two and two make four ; we cannot help assenting to it ; and hence there is no merit in assenting to it ; but there is merit in believing that the Church is from God ; for though there are abundant reasons to prove it to us, yet we can, without an absurdity, quarrel with the conclusion ; we may complain that it is not clearer, we may suspend our assent, we may doubt about it, if we will ; and grace alone can turn a bad will into a good one.”—*Discourses to Mixed Congregations, On Faith and Doubt, No. xi.*

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## NO. 13.—ACTS OF FAITH, HOPE, CHARITY, AND CONTRITION.

### AN ACT OF FAITH.

*(From the Penny Catechism of Christian Doctrine, for England, 1881.)*

I firmly believe that there is One God ; and that in this one God there are Three Persons, the Father, the Son, and the Holy Ghost ; that the Son took to himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost ; and that in this our human nature He was crucified and died for us ; that afterwards He rose again and ascended into heaven, from thence He shall come to repay the just with everlasting glory, and the wicked with everlasting punishment ; Moreover, I believe whatsoever else the Catholic Church proposes to be believed, and this because God who is the Sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to this His Church.

### AN ACT OF HOPE.

O My God, relying on Thy almighty power and Thy infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ Thy Son ; and that Thou wilt give me the assistance of Thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

### AN ACT OF CHARITY.

O Lord, my God, I love Thee with my whole heart, and above all things, because Thou, O God, art the sovereign Good, and for Thine own infinite perfections art most worthy of all love ; and for Thy sake I also love my neighbour as myself.

## AN ACT OF CONTRITION.

O my God, who art infinitely good in Thyself, and infinitely good to me, I beg pardon from my heart for all my offences against Thee; I am sorry for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour, Jesus Christ, and because they offend Thy infinite goodness; and I am firmly resolved by the help of Thy grace never to offend Thee, for the time to come, and carefully to avoid the occasions of sin.

It is the strict duty of every Christian to make sometimes these or similar *Acts of Faith, Hope, Charity, and Contrition*, and it is strongly recommended to repeat them *often*, because by an *Act of Faith* we worship God's Infinite Wisdom and Truth; by an *Act of Hope* we worship God's Infinite Mercy, and honour our Saviour's Redemption by placing in that Divine Redemption our full reliance for pardon, justification, and grace; by an *Act of Charity* we worship God's Infinite Goodness, Holiness, and all His Perfections in General; by an *Act of Contrition* we worship God's Infinite Justice and Mercy, and acknowledge Him as the Father of Mercies.

## SHORT ACTS OF FAITH, HOPE, LOVE, AND CONTRITION.

*Act of Faith.*—My God, I believe in Thee, and all Thy Church doth teach, because Thou hast said it, and Thy word is true.

*Act of Hope.*—My God, I hope in Thee, for grace and for glory, because of Thy promises, Thy mercy, and Thy power.

*Act of Charity.*—My God, because Thou art so good, I love Thee with all my heart, and for Thy sake, I love my neighbour as myself.

*Act of Contrition.*—O my God, because Thou art so good, I am very sorry that I have sinned against Thee, and I will not sin again.

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NO. 14.—THE MASS NOT A MERE FORM OF WORDS.  
*In answer to the objection that the prayers of Holy Mass are generally recited by the Priest in a speedy manner.*


Cardinal Newman, in his work "Loss and Gain,"


introduces the Anglican Convert, Willis, to speak as follows :

"I declare to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses for ever and not be tired. It is not a mere form of words,—it is a great action, the greatest action that can be on earth. It is not the invocation merely, but if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble ; that is that awful event which is the scope, and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends ; they are not merely addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go, the whole is quick ; for they are all parts of one integral action. Quickly they go ; for they are awful words of sacrifice, they are a work too great to delay upon ; as when it was said in the beginning "What thou doest do quickly." Quickly they pass ; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one, and then another. Quickly they pass ; because as the lightning that shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass ; for they are as the words of Moses when the Lord came down in the cloud, calling on the name of the Lord as He passed by, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." And as Moses on the mountain, so we, too, make haste, and bow our heads to the earth and adore. So we, all around, each in his place, look out for the great Advent, "waiting for the moving of the water." Each in his place with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayers, separate, but concordant, watching what is going on, watching its progress, united in its consummation ; not painfully and hopelessly following a hard form of prayer from


beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple labourers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great action is the measure and the scope of it. And Oh! my dear Bateman, you ask me whether this is not a formal, unreasonable service? it is wonderful, quite wonderful!"

### NO. 15.—A SHORT METHOD OF HEARING MASS.


(It is recommended that each of the following prayers be said at the very time assigned in the "*Directions.*" )

 Just before the Mass begins, say :

O my God, give me grace to assist with attention and devotion at this solemn act of religion, by which the Church intends to worship Thee in a manner worthy of Thee.

 When the Priest at the foot of the Altar begins Mass, and the "*Confiteor*" or General Confession is recited, say:

O God, who am I that I should dare to stand in Thy Temple before Thy altar, guilty, as I am, of so many sins? Prostrate at Thy feet, O Lord, I will humbly repeat over and over again the words of the penitent publican in the Gospel, "*O God, be merciful to me a sinner.*"

 When the Priest ascends the steps and kisses the Altar, then goes twice to his right, or the Epistle side, and shortly after, once to his left, or the Gospel side, say :

This reminds me, O Lord, of the beginning of Thy bitter Passion—1st, Thy agony in the Garden, where Thou wast betrayed by Judas with a kiss; 2ndly, Thy being taken and led captive to the different tribunals of Annas, Caiphas, Pilate, King Herod, and back again to that of Pontius Pilate; 3rdly, It reminds me how in these tribunals, Thou wast ill-treated, falsely accused,

and unjustly condemned. O Lord, give me patience in all my crosses and troubles, of whatever kind they may be.

*At the Kyrie Eleison (Lord have mercy) say :*

Lord have mercy on me, and forgive me my sins. Christ have mercy on me. Lord have mercy upon me.

*At the Gloria in excelsis (Glory to God in the Highest) say :*

Glory be to God on High, and on earth peace to men of goodwill. We praise Thee ; we bless Thee ; we adore Thee ; we glorify Thee ; we give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father Almighty. O LORD JESUS CHRIST, only-begotten Son ; O Lord God, Lamb of God, Son of the Father, Thou who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayers. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy ; Thou only art the Lord ; Thou only, O JESUS CHRIST, with the Holy Ghost, art most high in the glory of God the Father. Amen.

*When the Priest (or Deacon) reads the Epistle, say :*

Thou hast taught us, O Lord, Thy sacred truths by Thy Prophets and Apostles ; grant that we may so improve by their doctrine and example in the love of Thy holy Name and of Thy Holy Law, that we may show forth by our life that we are Thy disciples. May we no longer follow the corrupt inclinations of the flesh, but subdue all our passions. May we be ever directed by Thy light, and strengthened by Thy grace to walk in the way of Thy Commandments, and serve Thee with pure hearts, through our LORD JESUS CHRIST.

*When the Priest reads the Gospel, and the people stand, say :*

O Jesus, the Way, the Truth, and the Life, I give Thee most hearty thanks for the heavenly truths Thou teachest us. I thank Thee also for having appointed Thy Holy Church on earth a sure guide to make known to us which are the inspired Books of Scripture, and the true sense in which they are to be understood. Never



may I abandon Thy holy Word, or Thy Church, the lawful interpreter of the same. It has pleased Thee, O LORD JESUS, to continue daily to teach us by Thy holy Gospel; grant me grace that I may not be wanting in procuring to myself all necessary instruction in Thy saving truths; let me be as industrious for my soul as I am for my body, that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of the Gospel be the guide of my life, that I may not only know Thy will, but likewise do it. May I keep all Thy Commandments, and resisting all the inclinations of corrupt nature, may I, as a true disciple, ever follow Thee who art *the Way, the Truth, and the Life*.

*When the Priest recites the Nicene Creed (see Part II., No. 2) say:*

O my God, I believe this Creed and all the definitions of faith made by the Holy Catholic Church, which Thou hast appointed to teach Thy revealed truth to all mankind, and which Thou dost assist in a special manner, that she never can lead us astray; and in this faith of Thy Saints I wish to live and die.

*When the Priest uncovers the paten and the chalice, and offers to God first the bread and then the wine about to be consecrated, say:*

O God, I offer Thee this holy Sacrifice for the same ends for which the Church offers it to Thee: namely,

1. To Thy honour and glory.
2. In thanksgiving for all the benefits we have received from Thee.
3. To obtain pardon for my sins and for those of all men.
4. To obtain more graces for myself and for all others.

(Dwell a while upon each of these four points, repeating them with devotion and fervour.)

*At the Preface and Sanctus, say:*

O my God, I rejoice to see that the angels in heaven and men on earth are ranged, as it were, in two choirs to extol Thy glory, and to thank Thee for Thy countless benefits. Unworthy though I am, I wish to unite in heart and voice with them in thanking and glorifying

Thee ; and in exclaiming : Holy, Holy, Holy, is the Lord God of Hosts. Heaven and earth are full of Thy Glory. Blessed is he that cometh in the name of the Lord. Hosanna in the highest !

*Here pray for living friends and enemies.*

*Whilst the Priest reads the Canon in secret, call to mind the following points of the Passion of our Lord :*

JESUS terribly scourged at the pillar.

- „ cruelly crowned with thorns.
- „ unjustly condemned to death.
- „ loaded with the heavy weight of the Cross.
- „ sadly meeting His desolate Mother in the way.
- „ falling down thrice under the weight of the Cross on his way to Calvary.
- „ there stripped of His clothes and nailed to the Cross.

*When the Consecration takes place, and the Priest raises above the level of his head the Host, and shortly afterwards the Chalice, whilst the little bell is rung by the Server, at each elevation to call special attention to this, the principal part of the Mass ; call to mind when the Cross, with Jesus nailed thereon, was raised on Mount Calvary ;—how He remained hanging there in agony in the midst of most excruciating torments for three long hours ;—how at last He expired, the victim of immeasurable love for us ; and then say :*

O Jesus, I adore Thee, I thank Thee with all my heart for having allowed Thy love to carry Thee to that excess as to die for me upon the Cross. In return, I wish to love Thee with all my heart and soul, and above all things, I repent most sincerely for having offended Thee. I am distressed and filled with shame on account of my past ingratitude to Thee ; yet, full of confidence, I run to Thy sacred wounds for refuge. I thank Thee for having graciously instituted for us this holy sacrifice, and thus afforded us an opportunity of joining Thee, our High Priest, in offering Thyself to Thy Eternal Father as a most pure and most acceptable Divine Victim of expiation, and of thanksgiving, able to call down upon us all blessings.

O Eternal Father, I offer to Thee the most precious Blood of Thy beloved Son JESUS CHRIST in expiation of my sins, for the wants of Holy Church, in thanksgiving for all the benefits ever imparted to us, and in order to obtain many graces still from Thee.

*At the Memento of the dead, say :*

I offer Thee again, O Lord, this holy sacrifice of the Body and Blood of Thy only Son, in behalf of the faithful departed, and in particular for the souls of [*Here name those you wish to pray for*]. To these, O Lord, and to all that died in Christ, grant, we beseech Thee, a place of refreshment, light, and peace, through the same Jesus Christ, our Lord.

*When the Priest recites the "Pater Noster," that is, the Lord's Prayer, say with devotion :*

Our Father who art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

*Whilst the Priest says thrice "AGNUS DEI" (Lamb of God), and shortly after, thrice, "DOMINE NON SUM DIGNUS" (Lord I am not worthy).\** and whilst the Priest administers to himself the Body and the Blood of Christ, you will do well, if you are not among those happy ones who go up to the Altar-rails to receive your Saviour SACRAMENTALLY, to awaken in your heart a great desire to receive Christ SPIRITUALLY within you. This is called spiritual communion, and you will do well to say :

O Jesus, I firmly believe that Thou art truly present in this Blessed Sacrament. I see Thee therein full of love, willing to pardon us, and anxious to dwell within us, and to be very closely united to us. I wish most earnestly to answer to this Thy desire and love. I detest all my sins by which I have displeased Thee. Pardon me, O Lord, and purify my soul in Thy precious Blood ; I love Thee, O Lord, and I wish to love Thee more and

\* At this moment the Server again sounds the little bell, to give notice of this other principal part of the Mass, and to remind those who have to communicate (if Communion is then given) that it is time to approach the Altar-rail, and kneel there to receive Holy Communion. Few go to Communion at High Mass, which is generally celebrated at a late hour, ten or eleven, in the morning. Most persons going to Holy Communion, and therefore fasting, prefer to go to an earlier Mass, seven or eight, called Low Mass, from having fewer ceremonies than High Mass.

more. Come to me, O Lord, and dwell within me. I long to have Thee within my breast. Since I cannot now receive Thee Sacramentally, come at least Spiritually into my heart. I embrace Thee, and unite myself to Thee, as if Thou wast already there. With all the love I have, I cling to Thee. Guard me from falling into sin, that I may never be separated from Thee, but may remain united with Thee for ever.

*When the Priest says, "ITE MISSA EST" (that is, "You may go, the Mass is said"), and then blesses the people, you will sign yourself with the sign of the Cross, saying:*

In the name of the Father and of the Son, and of the Holy Ghost. Amen. O Holy Trinity, one God, may Thy blessing remain with us for ever. Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen. Eternal thanks to Thee, O Lord, for having given me the opportunity to be present at the highest Act of Religion, and to unite in spirit and truth in that worship which thou didst institute, which alone is worthy of Thee, and in which Thy Father is well pleased. Amen.

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#### NO. 16.—METHOD OF CONFESSION.

A person who wishes to receive the Sacrament of Penance has to do these five things—First, he has to examine carefully his conscience. Secondly, to be heartily sorry for having offended God. Thirdly, to make a firm resolution never to commit any sin again. Fourthly, to make a candid and humble confession of all his mortal sins to a priest. Fifthly, he must have an intention of doing the penance enjoined by the Priest, and of satisfying his neighbour to the best of his power if he has done injury to any one.

\* The sign of the Cross is made thus: We place the extended fingers of our right hand on our forehead, while saying, *In the name of the Father*; then putting them on our breast, we say, *and of the Son*; then we place them on our left shoulder, and immediately afterwards on the right shoulder, while we say, *and of the Holy Ghost. Amen.*

Before all this, however, he should say the following or a similar prayer to obtain Divine aid to make a good Confession :—

O Almighty God, I long to return to Thee, the fountain of all good. I desire, like the prodigal son, to look seriously into my heart, and to forsake my evil ways without delay. I am wearied in pursuit of empty toys, seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks fit only for swine.

But, O my God, though I can go astray from Thee by myself, I cannot make one step towards Thee without the help of Thy grace. This grace, then, I most humbly implore for the sake of JESUS CHRIST my Redeemer. And since I have now to examine my conscience, and call to mind my sins, in order to detest and bitterly to deplore them and confess them, mercifully enlighten my understanding that I may clearly see the state of my conscience. Disclose to me, O my God, those secret thoughts, irregular desires, criminal words and actions, or omissions of my duty, by which I have violated Thy sacred laws, or given scandal to my neighbour. Do not permit self-love to deceive me, but help me that I may behold the true state of my heart, and weep bitterly over my sins, and now humbly and sincerely confess them to Thy minister.

You will then proceed to examine your conscience, and as you are bound to confess mortal sins, and not bound, although recommended, to confess lesser faults, called venial sins, your first care should be to find out the mortal sins, that is, the grievous sins you may have committed, since your last confession to and absolution from a Catholic Priest, and find out also the precise number of times each such sin was committed, or at least the probable number.

If you are not in the regular habit of making your examination of conscience, the following list of sins may be of some assistance to you.

#### SINS MORE DIRECTLY AGAINST GOD.

Have you been guilty of disbelieving an article of faith?—Made a bad confession or communion?

Have you neglected needful instruction in Religion ?

—— rashly exposed yourself to the danger of infidelity by reading dangerous books or keeping bad company ? How often ?

—— abused the words of Holy Scripture by indecent or grossly irreverent application of them ?

—— been negligent in procuring the necessary instruction for those under your care in their duties to God ?

—— despaired of salvation or of the forgiveness of your sins ?

—— thought it impossible to avoid mortal sin or to be good ?

—— presumed on God's goodness without caring to amend ?

—— notably delayed repentance ?

—— murmured against the providence of God ?

—— thought God cruel or unjust, or indifferent to our doing good or evil ?

—— neglected to prevent evil, when it was your duty and in your power to do so ?

—— said and maintained maliciously that all religions were good ?

—— been wilfully negligent in the church during Divine worship ?

—— neglected prayer for several weeks ?

—— said your prayers with great want of attention ?

—— been irreverent in the church by talking, laughing, or making others behave irreverently ?

—— sworn to a lie, or sworn to do what was wrong ?

—— broken your lawful oath ?

—— taken the Holy Name of God in vain ?

—— passed Sunday or a holy-day of obligation in idleness or sin, or have you been the occasion to others of so passing such time ?

—— done or commanded servile work for a considerable space of time without necessity upon those days ?

## SINS AGAINST OUR NEIGHBOUR.

**SINS IN THOUGHT.**—Have you judged rashly, injuriously, of your neighbour? How often?

Have you wilfully harboured any thought of rancour or of revenge against any one?

—— from hatred avoided any one, or refused to show him ordinary civility?

—— maliciously envied any one for their appearance, merit, reputation, talent, fortune, or employment?

—— knowingly harboured any desire of revenge?

**SINS IN WORDS.**—Have you spoken very harshly, or used abusive language, towards your neighbour? How often?

—— grievously deceived your neighbour?

—— wilfully misconstrued another's actions?

—— said what was false of your neighbour?

—— detracted your neighbour by revealing, to his or her injury, without just cause, what was true but secret?

—— encouraged calumny or detraction by listening with pleasure to reports of that kind?

—— been a scandal to any one by giving bad advice or bad example, by instilling bad principles, or by using bad language in the presence of any one?

**SINS OF DEED.**—Have you cheated any one in buying or selling? How often?

—— injured any one by stealing, helping to steal, or usury, extortion, or by any unlawful contract?

—— knowingly bought or received stolen goods?

—— refused or neglected to pay your just debts?

—— neglected the work or business for which you were hired, and were obliged by contract to perform?

—— neglected to restore ill-gotten goods, or to make compensation for wrong done to your neighbour when it was in your power to do so?

—— shared in the sin of another by counsel, by command, by consent, by flattery, or by silence?

—— neglected to restore the character which you may have injured by calumny or detraction?



[SINS OF OMISSION.]—Have you neglected your duties as a Christian? as a parent? as a husband? as a wife? as master? or as servant? In short, any duty belonging to your state of life or calling? How often?

Have you been wanting in your duty as son or daughter? ——— been guilty of grave disrespect or of grave disobedience to your Parents, Guardians, or Superiors? ——— despised or insulted them? ——— provoked them to great anger, to curse or to swear? ——— treated them in a haughty and insulting manner? ——— spoken evil of them?

——— omitted to assist your neighbour in his great necessity when you could have helped him?

#### SINS AGAINST OURSELVES.

[BY PRIDE.]—Had you too great an esteem of yourself, or boasted unduly, and haughtily despised others?

Did you feel a secret pleasure in hearing others seriously disparaged, or found fault with?

[BY COVETOUSNESS.]—Have you through covetousness been unjust to your wife and family?

Have you been seriously wanting in charity and compassion towards the poor? Did you use towards them unmerited, imperious, ill-natured, or insulting language?

——— received exorbitant interest for money lent?

——— charged exorbitant prices?

——— knowingly kept that surplus of change of money which was given to you by mistake?

——— desired to steal, defraud, or commit any other kind of injustice?

[BY IMPURITY.]—Have you sinned against purity, by wilfully dwelling upon and taking pleasure in any unchaste thought? How often?

By desiring to commit any immodest action?

By going into bad company?

Talking immodestly? Listening with pleasure to impure language? Singing any unchaste song?

Reading any immodest book? or lending any such book to any other? Looking unchastely at any immodest object?

Doing any immodest action either alone or with others? Permitting any immodest liberty to be taken with you?

[By ANGER.]—Have you harboured great dislike towards any one? How often?

Have you given way to great angry passion?

—— of set purpose taken part in a serious quarrel or duel?

—— provoked others to quarrel or fight?

—— struck your wife or husband? struck your children unduly?

—— struck any one else in anger?

Have you been guilty of wanton cruelty to any animal?

Have you refused to forgive any injury? or refused to be reconciled? or refused to give signs of reconciliation or forgiveness?

Have you been guilty of great impatience? of too severely correcting those under your charge? of cruel and abusive treatment?

[By GLUTTONY.]—Have you exceeded the bounds of temperance, by eating or by drinking to excess? Have you induced others to do so? How often?

Have you through drunkenness been a scandal to your neighbour, a source of unhappiness, and quarrel, and injustice, to your family?

[By ENVY.]—Have you felt sorry at the prosperity of others? or have you rejoiced at their misfortune?

[By SLOTH.]—Have you for a long time neglected prayer or other religious duty? How often?

Have you performed these duties carelessly?

Have you led a life of idleness?

Have you neglected to admonish those whom it was your duty to admonish?

Have you neglected to pray when assailed by great temptation or in great danger of sin?

Have you remained voluntarily in proximate (that is, near) occasions of sin?

Examine yourself carefully whether any of the sins you have committed have been the cause of bad example or scandal to others?

## SECONDLY, BE HEARTILY SORRY.

HAVING tried to bring to your memory the different sins of which you have been guilty, together with their number, and such circumstances as may have considerably increased their malice or changed their nature, you should pass to the next thing to be done in preparation for Confession—namely, you should endeavour to excite in your heart a great sorrow for having committed them, and a sincere detestation of them. For this purpose you should—

*First*, Beg of Almighty God to give you grace to feel this abhorrence of your sins.

*Secondly*, Consider those things which may help you to detest your sins; as, for example, that by your sins you have lost heaven, deserved hell, rebelled against your Creator, grieved and offended a God of infinite goodness, been very ungrateful to your greatest Benefactor, your Heavenly Father, and your Redeemer who suffered so much, and died on the Cross for you: that you have deprived yourself of the grace of God, and become an object hateful to Him.

*Thirdly*, By saying with great fervour, and more than once, the following or similar act of contrition:—

## SPECIAL ACT OF CONTRITION.

O Lord Jesus, behold at Thy feet a great sinner. I am ashamed and distressed on account of the many sins which I have committed.

I reproach myself bitterly for having been so ungrateful and wicked. I have abused Thy goodness, O Lord, my Redeemer, my best Benefactor.

I have offended Thee, O God of infinite goodness! Every time I committed a grievous sin, I have deserved and called down upon myself that dreadful sentence: "*Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels.*" (St. Matt. xxv. 41.)

I cannot complain of this sentence, for of my own accord I have departed from Thee, and lived wilfully away from Thee, and in a state of rebellion against Thee.

How often did Thy sweet voice invite me to repentance !

How often have Thy corrections warned me to return ! and I was deaf to Thy call, and hardened my heart against Thee.

Often hast Thou stretched out Thy hand to me, O Lord, and I turned my back upon Thee : but, O Lord, I now repent : I am sorry indeed. Who shall give "*a fountain of tears to my eyes*," that day and night I may weep for my ingratitude to Thee, O Lord ? My transgressions are a heavy burden to me. The thought of being astray from Thee alarms me ; I am wretched, buried as I am in the depth of sin and misery.

But I will not despair ; for if my sins are many and great, Thy mercy, O Lord, is still greater. Thou hast waited for me until now to give me time to repent. A humbled and contrite heart Thou wilt not despise ; why shall I not trust in Thee ? Yes, I do trust in Thy infinite mercy, O Lord, in Thy Precious Blood shed for me, in Thy divine promise of receiving the repentant sinner, like the prodigal son, as soon as ever he returns to Thee.

Full of confidence, therefore, and out of the depth of my poor heart, I cry out to Thee : "*O God, be merciful to me a sinner.*" (St. Luke xviii. 13.) I detest all my sins ; I heartily wish that I had never committed them. They are hateful now in my sight ; but as my repentance can never be sufficient, I beg to offer Thee, O Lord, the sighs, the tears, the faintness and the sweat of blood, the horror and the grief for sin, with which, in the Garden of Gethsemani, Thou didst supply the pooriness of my repentance.

Touch my stony heart, O Lord, with Thy powerful grace, that with tears of sorrow I may bewail my ingratitude and all my past sins in the bitterness of my heart. |

Root out of my soul whatever is displeasing to Thee, and lay in me the foundation of a new life. I love Thee, O Lord Jesus, with all my heart and soul, and wish to love Thee more and more. With the help of Thy grace, I will never offend Thee again ; no, never more. Strengthen Thou my resolution (see pages 271 and 286).

### THIRDLY, MAKE A FIRM RESOLUTION NEVER TO SIN AGAIN.

A true sorrow for having offended God must contain a firm purpose of amendment. Without this, the sorrow would not be true nor sufficient for making a good confession.

It is clear that if a person, although uneasy for having offended God, yet were wavering whether he should or should not choose to commit sin again, that person would not be truly sorry nor be in a fit state to obtain pardon of his sins.

Would a father show readiness to forgive a son who had grievously offended him, if that son should remain sullen, or showed himself disposed to repeat the same fault?

When a person is truly sorry for having offended God, he is also determined, with the help of God's grace, not to offend Him ever again, and is resolved also to avoid proximate occasions of sin.

It might happen that, notwithstanding this resolution to quit all sin, you might after some time yield to temptation; change your mind for the worse, and fall again into sin; because neither this resolution nor the absolution you receive will render you impeccable. Yet it is no less true that when you are sincerely determined to avoid sin, you are then in a fit state to receive pardon, and if you are not so resolved, you would not be in a fit state for receiving absolution.

It would be foolish to hesitate to make such a resolution, on the ground that it is a promise, and to say: If I make a promise, and then fail to keep my word, it would be still worse.

But it is not so, because, strictly speaking, it is not a *promise* which is demanded of you, but only a *resolution*—that is, a determination—that you will do what you are bound to do—namely, observe the commandments and avoid sin.

Now, to resolve over and over again, "*I will not offend God, I will do my duty,*" does not create a new obligation,

but it encourages us to do what we are simply bound to do. If a sentry at his post, with a view to drive away timidity and encourage himself to do his duty, were to repeat to himself: "*I will be brave, I will not desert my post,*" that would not surely be contracting a new obligation.

Whether you make such resolutions or not, you are *equally bound* not to offend God; but the making of fresh resolutions serves to strengthen your will, and confirm you in your duty and fidelity to God; and you do not thereby impose upon yourself a fresh obligation.

It is clear, therefore, that to make such resolutions is a real gain, and can but be profitable to your soul. It would therefore be your interest to repeat often and fervently such purpose of amendment as the following:—

O my God! with the help of Thy grace, I will never wilfully offend Thee again.

Rather would I die than wilfully offend Thee, O my God!

I will no longer be unfaithful and ungrateful to Thee. I will no more add to the number of my sins, but put a stop to them, dear Lord. Henceforth I will be altogether Thine. By myself I can do nothing, but with the help of Thy grace I can resist all temptations and keep all Thy commandments. Help me, O Lord, with Thy powerful grace, that I may never more offend Thee. Oh, what a happiness could I live without offending Thee any more!

The Psalm 118 (Prot. Vers. 119), beginning, "*Blessed are the undefiled in the way,*" or part of it, might be recited with great spiritual profit, as it is full of beautiful resolutions to observe God's commandments.

#### FOURTHLY, MAKE A CANDID AND HUMBLE CONFESSION.

After having prepared yourself in this manner, you should go to confession with modesty and humility, determined to be sincere, and willing to suffer some shame in penance for your sins, and thus avert the greater shame and confusion which you will otherwise

certainly have to endure in the Day of Judgment. Then kneel down at the side of the Confessional where the Priest is seated for hearing confessions.

Before confessing, turn towards the Priest, and say—  
“*Bless me, Father, for I have sinned.*”

Immediately after these words recite the first part of the “Confiteor,” consisting of the following words (in English or other language), (see page 239):—

“*I confess to Almighty God, to Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you my spiritual father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault.* If it is your first confession you will tell it to the Confessor. If you have been to confession before you will tell the Confessor how long since you had been; whether in it you received absolution or not; and whether you performed the penance enjoined on you by the Confessor.

You then begin to confess your sins. If needed, the priest will readily help you in the matter, especially if you ask him to do so. Tell him, if he does not know it, that it is your first confession.

If it is your first confession, you have to confess all the grievous sins committed during your life; or, if you have been to confession before, you have to confess the sins you have committed since your last confession, at which you received absolution.

The Priest will give you some advice, enjoin a penance, usually some prayers to be said by you, and in the end, if he finds you properly disposed, give you, in God's name, absolution of your sins, whilst you make an act of sincere contrition; and this absolution will be made good by God in heaven, according to His promise to His Apostles: “*Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.*” (St. Matt. xviii. 18.) And according to what we read in St. John: “*He said therefore to them again: Peace be with you. As the Father has sent me, I also send you. When he*



*had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (xx. 21).*

You will now leave the Confessional, and, kneeling in some other part of the church, you will offer a hearty thanksgiving to God for the great helps and wonderful blessings received. And, if time allows, you will then perform the penance, usually some prayers, enjoined on you by the Priest, your confessor.

A true penitent, who wishes to repair by well-doing the evil done, has a choice in the following Commandments, Virtues, Works, and Beatitudes.

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#### O. 17.—THE TEN COMMANDMENTS OF GOD.

(Taken in substance from Exodus xx. and Deuteronomy v.)

I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.\*

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honour thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife. (Deut. v. 21.)

10. Thou shalt not covet thy neighbour's goods.

\* See footnote in the beginning of chapter xlii., Part I. page 208.

## THE COMMANDMENTS OF THE CHURCH.

We are chiefly commanded by the Church—

1. To keep the Sundays and Holy-days of Obligation holy, by hearing Mass, and resting from servile works.
2. To keep the days of fasting and abstinence appointed by the Church.
3. To go to confession at least once a year.
4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts, as directed by the Bishop of each one's Diocese.
5. To contribute to the support of our pastors.
6. Not to marry within certain degrees of kindred, nor to solemnise marriage at the forbidden times.

*The Seven Deadly Sins, and the opposite Virtues.*

Pride.	} Contrary Virtues. }	Humility.
Covetousness.		Liberality.
Lust.		Chastity.
Anger.		Meekness.*
Gluttony.		Temperance.
Envy.		Brotherly Love.
Sloth.		Diligence.

*The Seven Spiritual Works of Mercy.*

To reclaim sinners.	To bear wrongs patiently.
To instruct the ignorant.	To forgive offences.
To counsel the doubtful.	To pray for the living and
To comfort the sorrowful.	the dead.

\* The virtue of meekness so strongly recommended to us by our Saviour should extend also to animals, so as never to cause them unnecessary pain. The saints had not only a fervent love for the souls of men, and an anxious care for the poor and suffering, but had also a tender compassion for every living creature. "*The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.*" (Proverbs xii. 10.) A striking lesson of tenderness towards God's creatures is conveyed to us in the Divine command repeatedly given: "*Thou shalt not boil a kid in the milk of his dam.*" (Exodus xxiii. 19, Deut. xiv. 21.) The gentle poet, Coleridge, has well written:—

" He prayeth best, who loveth best  
All things both great and small;  
For the dear God Who loveth us  
He made and loveth all."

*The Seven Corporal Works of Mercy.*

To feed the hungry.	To visit the sick.
To give drink to the thirsty.	To visit the imprisoned, and
To clothe the naked.	To bury the dead.
To harbour the harbourless.	

*The Seven Gifts of the Holy Spirit (Isaias xi. 2).*

1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude.  
5. Knowledge. 6. Piety. 7. Fear of the Lord.

*The Eight Beatitudes.—In St. Matt. v. Jesus said —*

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall have their fill.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.

## *PART III.*



### MISCELLANEOUS SUBJECTS.

#### No. 1.—ST. PETER IN ROME.

In the face of millions of Catholics recognising generation after generation, the Bishops of Rome as the Successors of St. Peter in that See—in the face of the most ancient and most illustrious of all dynasties, the regular line of 257 Roman Pontiffs (A.D. 1884), who have at all times claimed to succeed to the chair of Peter—and in the face of a large number of historians and other ancient writers who have asserted the same thing, without one single ancient writer asserting the contrary, some modern writers have boldly questioned the fact that St. Peter ever was in Rome.

As it has happened in other instances that the bitter attacks of our adversaries only served to bring out the Catholic truth in greater relief, so it is in this case. The modern denial of the fact that St. Peter was ever in Rome only gave an opportunity to Catholics to bring forth a host of historical documents in proof of this point of general belief.

To prove that St. Peter was in Rome as the founder and first Bishop of that Church, it would almost suffice to see the great embarrassment into which they have thrown themselves who deny it.

They are unable to tell us, if this is not the fact, how it happens that the whole of Christendom has uniformly through all ages, believed that St. Peter was the first Bishop of Rome, and there suffered martyrdom.

They cannot explain how it is that this historical fact was never doubted or gainsaid, even by schismatics,

heretics, and other bitter enemies of the Roman See, for upwards of fourteen centuries, though they were deeply interested in raising doubts about it.

Holy Scripture informs us that before St. Paul went to Rome, in the tenth year of the Emperor Claudius, there was already in Rome a large number of Christians, to whom St. Paul wrote, and of whom he could say that *their faith was spoken of in the whole world.* (Romans i. 8.) Now, if St. Peter did not convert the Roman people, and was not their Pastor, how is it that our opponents cannot tell us who first converted the Romans; and, if not St. Peter, who was their Bishop?

They cannot explain how so important a belief, if untrue, could be imposed upon all Christianity, even at the time when St. John the Evangelist was still living, without any one protesting against it, or even noticing the imposture, but rather all taking it for granted.

As it cannot be supposed that St. Peter had no See during the last twenty-five years of his life: if St. Peter was not Bishop of Rome during that period, they ought to tell us of what other place he was Bishop, and where he died, and how and when his mortal remains have been transferred to Rome. But of these things they tell us nothing.

If St. Peter was not the first Pontiff of Rome, they ought to be able to explain how since St. Linus the supremacy over the whole Church was ever claimed, and is still claimed by the Roman See, and not by any other, not even by the See of Antioch, which St. Peter occupied for a time. But this also they are unable to explain.

Besides this grave embarrassment, also their not being able to bring forth in support of their assertion any positive argument, but only *negative* ones, serves to betray the weakness of their cause. These are the chief of their objections.

Chronologists, they say, vary in fixing the time that St. Peter went to Rome. It is difficult to reconcile the assertion that St. Peter was in Rome with certain passages of Scripture. We cannot account why St. Paul in his letter to the Romans did not send his salutations to

St. Peter if St. Peter had then been the Bishop of Rome. Holy Scripture, they add, does not state that St. Peter went to Rome, or lived or died there.

In answer to this it should be noted, that the disagreement of writers regarding the *time* in which a fact occurred, renders, doubtful, at most, only the thing upon which those writers differ, namely, *time*, not the *fact* upon which they agree. Indeed, if the disagreement about some point regarding a fact renders that point doubtful, the agreeing about the fact itself which they relate is a great sign of the truth of the fact related.

Therefore, even supposing that the historians disagree in fixing the exact date in which St. Peter went to Rome or died in Rome, this is not a reason for denying that St. Peter lived and died there. Thus no one thinks of denying the birth, the baptism, and the death of our Lord, merely because chronologists are divided in fixing the exact years when these facts occurred.

Thus likewise, because ignorant of certain particulars, we are unable to reconcile one fact with another, or to explain some expressions, or account for certain omissions, this is not a reason for denying what is otherwise satisfactorily proved from trustworthy documents.

Thus, suppose we were unable to account why mention is not made in Holy Writ of St. Peter going to Rome, and of his dwelling and teaching there; suppose we could not explain why St. Paul, writing to the Romans, did not send his salutations to St. Peter—this is not a reason why we should deny what is otherwise testified about St. Peter by positive and solid authority; otherwise we might deny that St. John was Bishop of Ephesus, and St. James Bishop of Jerusalem, on the ground that St. Paul, writing to the Ephesians, did not send his salutations to their Bishop, St. John, and writing to the Hebrews, did not salute St. James their Bishop in Jerusalem.

We attach more value to the testimony of a few trustworthy witnesses asserting a thing than to the silence of a hundred persons who do not deny what the others affirm.

Sometimes the very notoriety of a fact universally ad-

mitted is the very reason why no pains are taken to establish it, and sometimes why no mention even is made of it. Thus, for example, the historian Eusebius, Bishop of Caesarea, who lived in the fourth century, after having stated that St. Paul was beheaded and St. Peter crucified under Nero, adds, "I think it superfluous to look for other testimonies in proof of these facts, for that these things have taken place, is testified by remarkable and most splendid monuments." (Book ii., chap. 25).

These seeming discrepancies can, I think, be reconciled and these difficulties surmounted. I will here give a short sketch of the movements of St. Peter in his Apostolic labours, which, I trust, will enable the reader to solve, at least, most of those difficulties.

St. Peter began his Apostolic labours ten days after the Ascension of our Lord into heaven, that is, on the Day of Pentecost, 15th of May of the year 34 from the birth of Christ. In fact, on the very day of Pentecost, St. Peter, full of the Holy Ghost, preached before a large crowd of people and converted three thousand of them. (Acts ii. 41.) Some days after, being freed from prison by an angel (Acts v. 19), he preached in the Temple and converted five thousand more. During the four years that he stayed in Jerusalem he visited and preached the Gospel in many parts of the Samaritans (Acts viii. 25), and visited especially the city of Samaria itself, where he administered the Sacrament of Confirmation to the baptized Christians of that city, and sharply rebuked Simon Magus. (Acts viii.)

In the beginning of the fourth year of his dwelling in Jerusalem St. Peter was visited by St. Paul. (Acts ix. 27, 28.) During the same year St. Peter "*passed through, visiting all, and came to the saints who dwelt at Lydda* (Acts ix. 32), where he miraculously cured Eneas from his eight years' infirmity; then he went to Joppe (now called Jaffa), and there he raised to life Tabitha (Dorcas), who had died shortly before. It was in that same town of Joppe that St. Peter had the vision of the great linen sheet descending from heaven. (Acts x. 11, 12.) After a few days he went, by God's direction, to Caesarea,



where he instructed the Centurion Cornelius, and his household, all of whom he baptized and received into the Church. (Acts x. 23.)

From Caesarea he returned to Jerusalem (Acts xi. 18), but did not tarry there long.

Having heard that in Syria, in the city of Antioch, the Gospel had made wonderful progress, Barnabas and several of the disciples hastened thither, and St. Peter also; which thing, though not mentioned by St. Luke, because the principal subject of his history was not St. Peter but St. Paul, is, however, attested by Anacletus (Epistola iii.), by Marcellus (Epistola iii.), by St. Innocent I. (Epistola xiv.), by St. Damasus in the Pontifical Book, by St. Jerome (*De Viris Illustribus*), by Eusebius (in *Chronicon*), by St. Leo (Sermon i., *De SS. Petro et Paulo*), and by others.

During his episcopacy in Antioch, which lasted seven years, St. Peter made excursions to the near Provinces of Asia Minor, Pontus, Galatia, Cappadocia, and Bithynia, as St. Leo testifies (Sermon on Saints Peter and Paul).

In the eleventh year after the Ascension of our Lord, which was the second year of the reign of the Roman Emperor Claudius, St. Peter left the Bishopric of Antioch, which he intrusted to Evodius, and chose for himself Rome. Before, however, going to Rome, he first went to Jerusalem. Then it was that Herod cast him into prison, as related in the Acts of the Apostles (chap. xii.) But being miraculously delivered by an angel from prison a second time, he made his way to Rome.

St. Peter was the first to preach the Gospel in Rome, and owing to his sanctity, zeal, prudence, and power of working miracles, it was not long before he made many converts. The number of Christians increasing steadily every year, he chose the most distinguished among them, and sent them as Bishops or Priests to different parts of the world, as recorded in the Roman Martyrology. To Sicily he sent Pancras, Marcian, and Berillus; to Capua, Priscon; to Naples, Aspren; to Terracina, Epaphroditus; to Nepe, Ptolomeus; to Fiesole, Romulus; to Lucca, Paulinus; to Ravenna, Apolinaris; to Verona, Exuperius; to Padua, Prosdorimus; to Ticinus, Syrus; to Acquileia, Her-

mogora. To Gaul (France), likewise, St. Peter sent to Toulouse, Martial ; to Cologne, Maternus ; to Rheims, Sixtus ; to Arles, Trophimus ; to Vienne, Crescent. To Germany he sent Eucharius, Egistus, and Marcian. To Spain he sent Torquatus, Ctesiphons, Secundus, Indalesius, Cecilius, and Esikius ; and others to other places.

In the seventh year of St. Peter's Pontificate in Rome the Emperor Claudius banished from that city all the Jews. With the Jews the Christians, who were considered by the Pagans a Jewish sect, had also to go.

St. Peter leaving Rome, directed his journey, according to some, first to Britain ; according to Metaphrastes, first to Carthage, where he placed Crescent as Bishop of the Christians who were in that city, then to Alexandria, where he raised that See to a Patriarchate, and placed in it St. Mark, with jurisdiction over all the surrounding regions.\* He also made Rufus Bishop of Thebes, after which he continued his journey to Jerusalem.

About that time there arose a great dispute at Antioch, some holding that the Christians were bound to observe circumcision and other legalities of the law of Moses, others maintaining the contrary ; and as they could not come to any conclusion, hearing that St. Peter had returned to Jerusalem, they sent there St. Paul and St. Barnabas to consult him and the other Apostles and Priests who were there on the matter. A Council was held, and after sufficient time had been given to debate, St. Peter, who was then Bishop of Rome, stood up, referring to a special revelation made to him by God, declared that certain Jewish legalities were not binding on Christians ; which decision was immediately confirmed by St. James, Bishop of Jerusalem, and by all the rest. (Acts xv. 8.)

That that Council took place in the tenth year of Claudius, St. Jerome gathers from the Epistle to the Galatians ; for St. Paul, who was converted the year next after our Lord's Ascension, went to Jerusalem to visit St. Peter the third year of his conversion (Galat. i. 18),

\* St. Mark died a martyr in Alexandria (Egypt) in the 8th year of Nero.

and fourteen years after that visit he went again to Jerusalem (Galat. ii. 1.) and attended the Council. (Acts xv.) So that altogether there elapsed eighteen years between our Lord's crucifixion and the Council of Jerusalem; and the eighteenth year from the death of Christ was the tenth of the reign of the Emperor Claudius.

Claudius died after a reign of thirteen years, and his edict of banishment against the Jews, which he enacted four years before, ended with his life.

To Claudius succeeded Nero (at the age of eighteen), who, in the beginning of his reign, was of a peaceable disposition. This encouraged many of the Jews and Christians to return to Rome, as Aquila and Priscilla did. St. Peter hastened also to Rome in the very first year of Nero. Two years after this (2d of Nero), St. Peter was joined in Rome by St. Paul, who, some years before, when Peter was absent, had written his Epistle to the Romans, and now came there a prisoner. A difficulty is advanced here from the Acts of the Apostles that St. Paul found in Rome that the Jews knew of the Christian religion only by report, which could not be if St. Peter had preached to them. We must bear in mind that St. Peter's first coming to Rome was before the expulsion of the Jews by Claudius. St. Paul was conducted to Rome in the reign of Nero, after the Jews had been permitted again to reside in the city. Those who had heard St. Peter had been banished, and probably had not returned. Two years later (4th of Nero), being set free, St Paul passed some time in that capital, and then left for Spain and other parts.

In the tenth year of the reign of Nero (the twenty-second of St. Peter's Roman Pontificate), Rome was set on fire. Nero, to free himself from the charge of being the author of that conflagration, and turn elsewhere the menacing rage of the people, threw the blame on the Christians, and under that pretext many of them were made to suffer imprisonment and death.

The following year Nero enacted the first sanguinary persecution against the Christians, which was kept in full vigour for the remainder of his life.

In the twelfth of Nero (the twenty-fourth of St. Peter's Roman Pontificate), St. Peter, who had absented himself for a time, came back to Rome, and St. Paul also, to revive the Church, which through Nero's persecution was being cruelly wasted. During this year it was that St. Peter wrote his Second Epistle, in which he foretells his approaching death : "*Being assured that the laying away of this my tabernacle is at hand*" (chapter i. 14).

At that time Simon Magus so captivated the Romans, and Nero especially, by his magical arts, that they decreed to him divine honours.

On the day that Simon Magus was to delight the Romans by an ascent in the air, and they were in most anxious expectation to see such a prodigy, St. Peter and St. Paul went to the spot where this was to take place, full of confidence in God, that he would confound that imposter and undeceive the poor deluded people. And so it was : as Simon Magus, before an immense crowd of people, was already carried by the wicked spirits on high in what appeared to be a carriage drawn by fiery horses, St. Peter made a fervent prayer to God that He would abase that man, and, behold, in an instant, the fiery horses and chariot vanished away, and Simon Magus fell headlong to the ground and died.

This defeat of Simon Magus, wrought by St. Peter, enlivened the spirits of the Christians, and was the cause of a great many conversions. But Nero, exasperated at seeing himself and the Romans thus deprived of the magical amusements of Simon Magus, ordered St. Peter and St. Paul to be cast into the Mamertine prison, on the Capitol, and there they were kept in strict confinement for nine months. From that prison St. Paul wrote his second letter to St. Timothy, requesting him to come to Rome to be witness of his martyrdom, which then was near.

While prisoners they converted to the faith Process and Martinian, the keepers of the prison, and forty-seven other prisoners, who were baptized with the water which, for this purpose, St. Peter miraculously caused to spring forth in the rock-floor of the prison itself ; which prison

and fountain of pure water still exist in wonderful preservation under the Church of St. Joseph at the foot of the Capitol.

In the year 74 of the common era, that is, in the year 80 since the birth of Christ, in the year 35 after the Ascension of our Lord, in the 34th year of St. Paul's conversion, in the 25th year since St. Peter took possession of the See of Rome, in the 13th year of Nero, July 29, St. Peter and St. Paul were sentenced, St. Peter to be crucified, St. Paul to be beheaded, on account of their being disciples of Jesus Christ. They were in consequence taken out of prison, and St. Peter was crucified on Mount Janiculum, not far from the Vatican Hill,\* with his head towards the earth, at his special entreaty, because in his humility, he thought himself unworthy to die in the same manner as his Lord and Saviour did; and St. Paul was taken to the Salvia Waters, about four miles southward from Rome, on the left of the road to Ostia, and there beheaded. When his head fell under the sword, it made three bounds, and a fountain sprung forth at each place where the head touched the ground. The three fountains—known as *le tre fontane*—are still to be seen on that spot, about two miles beyond the noble Basilica of St. Paul, which stands outside the walls (*fuori le mura*) of Rome, by the left bank of the Tiber on the Ostian Way.

This simple sketch of St. Peter's life from the Day of Pentecost to his death will enable any one to explain several of the difficulties which have been raised through not knowing how to reconcile certain facts with others; how, for example, St. Peter could have been seven years at Antioch and twenty-five years Bishop of Rome, and yet be in Jerusalem in the 4th, 11th, and 18th years after our Lord's Ascension, as inferred from the Epistle to the Galatians, and from the Acts of the Holy Apostles.

St. Peter having fixed his See in Rome to the end of his life, and having died there a martyr, it follows, as a matter of course, that his heirs and successors in that

\* The very spot is venerated at St. Pietro in Montorio, Rome.

See should enjoy the prerogatives of that Episcopate, that is, the Supremacy which St. Peter received, not for his own private advantage, but for the good of the Church; for if any Bishop can say with St. Augustine "that we are Christians is for our own sake, that we are Bishops is for your sake"—"*Quod christiani sumus propter nos est, quod præpositi sumus propter vos est*" (Libro de Pastoribus, c. i.), how much more pointedly St. Peter and his successors can say: that we are Pontiffs is not for our sake but for the good of the Church, which at all times needs a Supremacy to set in order many things which would otherwise remain unsettled, and keep all the flock of Christ together. And as the need ever is greater as the flock of Christ increases, so the Supremacy is to be enjoyed in perpetuity by all the successors of St. Peter.\*

To give more satisfaction to those who may have been prejudiced in this matter, or who wish to enter more fully into this subject, I will here subjoin some other proofs to confirm this fact.

I must premise that amongst the first Christians pagan Rome was often designated under the name of Babylon, and naturally so, especially among the converted Jews, who saw the great similarity between the two capitals on account of their vastness, pagan immorality, superstition, and common antagonism to the people of God.

For this reason no one mistook what St. John in the Apocalypse designated under the figure of Babylon.

In the end of the first general Epistle of St. Peter we have these words: "*The Church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark;*" in which passage the word Babylon must be taken to mean Rome; in fact, it is not recorded either in Holy Scripture or elsewhere that St. Peter or St. Mark had ever been to ancient Babylon in Asia;† and no ancient

\* See Supremacy of the Bishop of Rome, Chap. XXVII.

† Josephus (Book 18, Antiq. Ch. 12.) records that in the time of Caius the Jews in Babylon of Assyria were killed or banished. The Babylon in Egypt was, according to Strabo (Book 16) only a Castle and an obscure place.



writer has ever said that this letter was dated really from ancient Babylon, or that it was so understood by any one; on the contrary, it is recorded positively in the history of Eusebius (Book II., chap. 15) as having been stated by Papias, the disciple of St. John the Evangelist and friend of St. Polycarp, that St. Peter, in his first Epistle which he wrote from Rome, called Rome figuratively Babylon. The same thing is asserted by St. Jerome in his Book of *Illustrious Men* when he speaks of St. Mark.

That St. Peter was in Rome is also proved from those ancient writers who relate as a notorious fact that St. Mark wrote his Gospel in Rome as he heard it there preached by St. Peter. This is stated by Eusebius (History, Book II., chap. 15)—by Irenaeus (Book II., chap. 1)—by St. Jerome in his Book of *Illustrious Men* just quoted, when speaking of St. Mark—by St. Damasus in his *Pontificate* in the Life of St. Peter—by Isidorus in the Life of St. Mark—by Ado of Vienne, in France, in his *Chronicon*, year 45—by Tertullian (Book IV. against Marcion), who also adds that the Gospel of St. Mark is attributed to St. Peter, because St. Mark was the interpreter and disciple of St. Peter.

I might dispense with quoting testimonies of ancient writers to the fact that St. Peter was the first Bishop of Rome as it is a thing acknowledged by a good number of Protestant writers, as, for instance, by Cave, who in his *Literary History of Ecclesiastical Writers* writes thus:—"That St. Peter was the first Bishop of Rome we affirm boldly with the whole multitude of the ancients. We give testimonies above all exception, taken from the remotest antiquity, Ignatius, Bishop of Antioch, disciple of St. Peter, and certainly his successor in the See of Antioch (Epistle to the Romans); Papias of Hierapolis, hearer of St. John the Evangelist, at least in his old age (see Eusebius II. 15); Irenaeus of Lyons, a Bishop belonging to the Apostolic times, disciple of St. Polycarp (Against Heresies III. 1); Dionysius of Corinth (see Eusebius II. 25); Tertullian (in the Book of Prescriptions xxxvi.—of Baptism iv.—Scorpiate, last chapter),



the Roman Priest Cajus, an ecclesiastic of great repute (see Eusebius II. 25); Origenes (See Eusebius III. 1—VI. 14). After names so venerable, and after monuments of antiquity so illustrious, who will call in doubt a thing so clearly and constantly attested?"

To Cave I might add the learned Ernestus Bunsen, who in a letter to the *Times*, June 5, 1871, admits the coming of St. Peter to Rome in the year 42. He grounds his belief especially on a passage of the History of Eusebius (Armenian Version), in which Eusebius says that in the second year of the reign of Claudius, that is, in the year 42 of the Christian era, Philo had familiar intercourse with St. Peter whilst in Rome preaching the Gospel.

Also Dr. Von Döllinger wrote thus:—"All the Fathers understood the word Babylon used in St. Peter's Epistle to signify Rome. It has been asserted, especially by those who maintain the monstrous opinion that St. Peter never was at Rome, that we must take the word literally for Babylon on the Euphrates. These authors do not remember that the Jews had been driven from Babylon and Seleucia a short time previous to the writing of this epistle, and we cannot suppose that Saint Peter, the Apostle of the circumcision, would travel to so distant a city in which he could find none of his nation. In the Epistle St. Peter says that St. Mark was with him; we know from the writings of St. Paul that St. Mark was at Rome about this time. It has been said that in an epistle in which there exists no allegory, nor allegorical form of speech, St. Peter could not, without some qualification, call Rome by the name of Babylon. Now be it observed that St. Peter wrote to those Jewish converts who were familiar with the writings of the Prophets, by whom Rome, the centre of Paganism, is frequently designated by that appellation. I might cite the example of Luther, who, without previous allusion to the Apocalypse, dates his letter, written at Wartburg, from the Island of Patmos."—(*History of the Church.*)

Calvin himself wrote: "I cannot withstand the consent of those writers who prove that Peter died at Rome." (*Institutions*, Book IV.)

Wishing, however, to give satisfaction to my readers on this important point, I will here name some illustrious ancient authors, who plainly assert that St. Peter went to Rome; others, that he was the first to teach there; others, that he there held the Pontifical Roman See for twenty-five years; others, that he died there a martyr, being suspended on the cross, and that his successors, the Bishops of Rome, were sitting on the chair of Peter.

*St. Peter went to Rome and first taught Christianity there.*

Thus St. Leo says: "The most blessed Peter, the Prince of the Apostolic Order, is destined to be the bulwark of the Roman Empire." (First sermon on the Birthday of the Apostles.)

Theodorétus says plainly that St. Peter was the first to dispense the Evangelical doctrine to the Romans. (Chap. i. in his comments on St. Paul's Epistle to the Romans.) The same thing is said by Eusebius. (*History*, Book II., chap. 14.)

Paul Orosius in the seventh book of his *History* (chap. vi.) confirms the same thing in these words: "In the beginning of the reign of Claudius, Peter, the Apostle of our Lord Jesus Christ, came to Rome, taught with faithful word the saving faith, and confirmed it with very powerful signs; from thence Christians began to be there."

*St. Peter was Bishop of Rome 25 years.*

Eusebius says that St. Peter having preached the Gospel in Rome, persevered twenty-five years Bishop of Rome. (*Chronicon*, 74.)

The same is asserted by Isidorus in the Life of St. Peter, and by Sulpicius. (*History*, Book II.)

The same thing is implied by those Fathers or ancient writers who call the Roman See "the chair of Peter;" as,

St. Jerome calls St. Damasus the Successor of the Fisherman and his chair, the chair of Peter (Epist. 15.

ad Damasum.) (See also First Letter to Pope Damasus.)

Sozomenus. (Book IV., chap. 14.)

St. Augustine. (Book II., chap. 51, against the Letters of Petillian.)

Prudentius. (Hymn of St. Laurence.)

St. Cyprian, very frequently in his works. (See an instance in Book I., Letter 3, to Cornelius.)

St. Prosper, with his noted expression, "Rome, the See of Peter, which on account of that pastoral honour is made the head of the world."

"Sedes Roma Petri  
Quæ pastoralis honoris  
Facta caput mundo."—(Book de Ingratis.)

To these should be added those Fathers who, in their list of the Roman Pontiffs, place St. Peter at the head of it, as,

St. Irenæus. (Book III., chap. III.)

Dorotheus. (In Synopsi.)

St. Augustine. (Epistola 53 ad Generosum, tit. 2, and contra Epistolam Fundamenti, chap. iv. tit. 8.)

*St. Peter died in Rome.*

That St. Peter ended his life in Rome is stated by—

St. Augustine. (Book I., de Consensu Evangelistarum.)

Eusebius. (Chronicon 71, a Christo nato.)

Paul Orosius. (History, Book VIII.)

St. Maximus. (Sermon v. on the Birthday of the Apostles.)

Origen. (Book III. on Genesis, as stated by Eusebius, History, Book III., chap. 2.)

St. Jerome, who writes thus: "*Simon Peter goes to Rome to combat Simon Magus; he retains there the sacerdotal chair twenty-five years, up to the last, that is, up to the year 13 of Nero, by whom being nailed to a cross, he died a martyr with his head downward.*" (Book of Illustrious Men.)

Tertullian adds that St. Peter was crucified in Rome, after having ordained St. Clement for his successor.

(Book of Prescriptions, chap. 32.) St. Clement, in fact, succeeded St. Peter, though after Linus and Anacletus, who were previously the Bishop-coadjutors of St. Peter, and therefore St. Clement, in his humility and discretion, wished they should succeed before himself. The same Tertullian, alluding to the death of St. Peter and St. Paul in Rome, addresses that city thus: "*Happy Church, over which the Apostles have poured forth the whole of their doctrine together with their blood.*" (Book of Prescriptions, chap. 36.)

I abstain from giving the quotations of Pope St. Clement I., St. Anacletus, St. Marcellus I., St. Damasus I., St. Innocent I., St. Leo I., St. Gelasius I., John III., St. Gregory I., St. Agatho, Adrianus, St. Nicholas I., who all have asserted that they were succeeding to Peter, and sitting in the chair of Peter.

Some might take the exception that they were speaking in their own cause. Yet their testimony is of great weight if we consider that they were all holy men, who would not claim as a right that which they were not lawfully entitled to, and that they did however claim to be the direct successors of St. Peter, and this without any one protesting or doubting, or showing surprise, or finding fault with what they asserted.

I close this short essay by quoting two General Councils in support of this assertion—that of Ephesus in the year 431, and that of Chalcedon in 451.

In the Council of Ephesus the Roman Pontiff Celestinus I., is called "The ordinary successor and Vicar of Blessed Peter, the Prince of the Apostles"—"*Ordinarius successor et Vicarius Beati Petri Apostolorum Principis.*" (Chap. 16.)

In the Council of Chalcedon, as the letter of Pope St. Leo the Great, the Roman Pontiff of that time, was read, all the 630 Fathers who were sitting in that Council exclaimed, "Peter has spoken through Leo."—" *Petrus per Leonem locutus est.*"

In the quoted expressions used by these two General Councils, their belief that St. Peter was the first Bishop of Rome is evidently implied.

NO. 2.—THE TRUTH ABOUT CUSA, COPERNICUS,  
GALILEO, AND KEPLER.

The astronomical system which had prevailed in the world down to the seventeenth century is what is called the *geocentric* or *Ptolemaic* system, by which it was supposed that the earth was motionless, and that the sun went daily round it, causing the days and the nights; and that the sun in the course of twelve months moved gradually forward and backward inside the equatorial zone in such a way as to cause the different seasons.

This was the system received by the Arabians, the Chinese, the Persians, and the Europeans. "For," says an eminent French philosopher, "all the researches which have been prosecuted with the most scrupulous exactness have failed to bring to light any other astronomy than that of Ptolemy." In accordance with this theory, which is so strongly and constantly suggested by our senses, is of course the language of Revelation addressed to man.

Such being the state of Astronomy from the remotest antiquity, to have departed from a system rendered so venerable by age, required an intellect of the boldest originality. With such an intellect was gifted a priest of humble origin, Nicholas CUSA, a son of a fisherman.

This celebrated man was born in a small hamlet called Cusa on the banks of the Moselle. Having studied in the most famous Universities of Germany and Italy, he became Archdeacon of Liège, and in that capacity he assisted at the Council of Basil in 1431. He had previously written several works, and among them was a treatise on Astronomy, in which, well-nigh two centuries before Galileo, he boldly laid it down as his conviction that the earth and not the sun is in motion, and that the true system of Astronomy should be called not *geocentric* (*earth-central*) but *heliocentric* (*sun-central*). This opinion he maintained side by side with his friend Cardinal Cesarini before the assembled Fathers of the Council. What was the consequence? Was he summoned to Rome to answer

for his bold speculations? Yes, he was summoned before the reigning Pontiff, Nicholas V., but it was to receive the highest dignity the Pope could confer on him: to receive the Cardinal's hat, and with it the Bishopric of Brixen in the Tyrol.

But the glory of Cusa is cast into the shade by the transcendent lustre of the immortal COPERNICUS. This great man left early his native town of Thorn, on the banks of the Vistula, and journeyed to Rome under the conviction that in no other place on earth could he display his talents more advantageously. Nor did he err. Already in the year 1500, he was professor in the Pope's University, and was engaged in giving lectures on his new astronomical theory to more than 2000 pupils.

During his long sojourn in Rome, Copernicus enjoyed the friendship and confidence of the highest dignitaries of the Church, and when he was about to return to Germany, a pension for life was given him. Nor did the liberality of his ecclesiastical friends stop here. When afterwards he was unable, out of his slender income as Canon of Frouenburg, to give to the world the great work on which he had devoted the labour of his life, Cardinal Schomberg, with princely munificence, came forward and undertook the entire expense of the publication. No wonder, then, when the great work appeared, it should have on its title-page a tender and grateful dedication to the reigning Pontiff, Paul III.

If the Roman authorities have showed themselves so favourable to the cultivation of science in the instances of Cusa and Copernicus, how is it that the fate of GALILEO was so different?

It may be said that all the troubles which befell Galileo arose from his wilful and obstinate departure from the prudent course which had been pursued both by Cusa and Copernicus.

Neither of these philosophers had ever claimed for his scientific opinion more than the arguments advanced to support it warranted him to claim—that is to say, a strong and very strong *probability* in its favour.

Again, Cusa and Copernicus had kept the question of Religion altogether aloof from their philosophical speculations. Now, these are precisely the two points on which Galileo committed his capital errors.

The discoveries which Galileo had made by the use of the telescope, especially the discovery that the planet Venus has changing phases, so convinced him of the truth of the Copernican system, that he not only asserted it as a *demonstrated fact*, but *treated with scornful disdain all who called it into question*.

Now, was Galileo justified in doing so? Had he really proved the truth of his scientific views? All modern philosophers affirm that he had done no such thing. The celebrated Delambre, who, under the direction of the French Constituent Assembly, measured the arc of the meridian between Dunkerque and Barcelona, says that till the velocity of light was ascertained by Reaumur, and the aberration of light was calculated by Bradley, and till the laws of gravitation were established by Newton, all the Copernicans were reduced to mere probabilities. Hence we are told by Lord Macaulay that the founder in England of the inductive school of philosophy, Lord Bacon, rejected the theory of Galileo with scorn; and so did Descartes. No wonder, then, that when he went to Rome for the first time to defend himself from his assailants, though gardens and palaces were thrown open to him, and the highest dignitaries lavished on him every mark of respect; though a commission of the ablest astronomers in Rome, appointed by Cardinal Bellarmine, declared that the discoveries made by Galileo were undeniable, yet did not regard his proofs as demonstrative of the truth of the Copernican system. Thus, after obtaining the blessing of Paul V. and bidding farewell to troops of friends, the philosopher returned to Florence.

The second capital error committed by Galileo was to pretend to prove his theory from Holy Scripture, asserting that portions of the Scripture could not be satisfactorily explained unless his theory was admitted. A denunciation was drawn up against him; he was



formally accused of interpreting the Scriptures in a sense at variance with the teaching of the Fathers. This denunciation was quashed in the very first stage of the proceedings, in hopes that Galileo would desist from his imprudent attempts. But, on the contrary, he became more and more persisting. Letter after letter came to him from his numerous friends in Rome entreating him not to interfere with the Scriptures, and to confine himself to scientific argumentation. Monsignor Ciampoli wrote, "I have been emphatically assured by Cardinal Barberini (afterwards Pope Urban VIII.) that you will be put to no trouble, provided you do not travel out of the limits of physics and mathematics."

But Galileo would not be content either to hold his opinion as a philosophical probability, or to uphold it on merely scientific grounds. He would have it acknowledged as an unquestionable truth, and would have it declared by the Inquisition as conformable to Scripture. For this purpose he set out for Rome a second time, and was again well and warmly received. With great ability and vehemence he defended on every occasion the Copernican system; but his keen satire and sarcasm excited and inflamed many opponents. The Tuscan ambassador, writing to his Court, says of him, "He is so heated that he seems not to know how to govern himself." At a most inopportune moment, Galileo forced the Pope to send his affair before the Inquisition. In a few days a Papal Decree, founded on a decision of the Inquisition, was issued obliging him to promise that he would no longer teach, as a demonstrated fact, that the earth moved round the sun, as such opinion appeared contrary to Scripture. To this decree he humbly submitted, returned to the fair city on the banks of the Arno, in his pleasing villa called Segni, situated in the lovely suburbs of Belosguardo.

Seven years after, that is in 1632, Galileo was cited before the Inquisition for having broken his promise and taught his system in a printed sarcastic dialogue. After a trial of ten months, Galileo was condemned in June, 1633. During these ten months, with the exception per-

haps of three days (others say one night, when for his own convenience he slept near the Court), he resided in the palace of the Tuscan Ambassador. He was ordered to abstain from teaching, as a demonstrated fact, that the earth was in motion, as it appeared to be against the express words of Scripture.\* He was, moreover, sentenced to remain a prisoner at the good will of the Court, and to recite the seven Penitential Psalms once a week for three years. To this sentence Galileo submissively bowed; and without ever uttering "*eppur si muove*" *it moves however*, words constantly attributed to him, he left the presence of his judges.

It was at the pleasing villa of Ascetri, about a mile from Florence, that Galileo was located, at a short distance from the Church of St. Matthew, where his two daughters were cloistered nuns. To this convent the father used often to go in order to enjoy the sweet conversation of his daughters, and to be comforted by the many proofs of tender affection his children gave him. Thus the theory of the rotation of the earth, which Cusa and Copernicus had been by Catholic dignitaries allowed and encouraged to teach, and even rewarded for teaching, Galileo was forbidden to teach on account of his pretension of teaching it, not as a mere theory, but as a demonstrated truth, and moreover as a truth proved from Scripture.

To us who live in times when the system of Copernicus is no more regarded as a theory but as a demonstrated truth, it seems very easy to reconcile it with Holy Scripture by saying that Scripture never intended to teach any astronomical system, but that it spoke of the earth, sun, moon, and stars as they appear to the human eye (as all men, including astronomers, still commonly speak of sun-rise and sun-set), accommodating itself to the popular way of speaking; but it was not an easy thing when the Copernican system was only a theory supported by mere probabilities.

No wonder then that Protestants of that age fell into

\* The decree of the Inquisition against Galileo is not formally a Papal document.

the same mistake of denouncing as warmly as Catholics the rotary system of the earth as clashing with Holy Scripture.

As a proof of this I here subjoin part of a correspondence written in the year 1853, about KEPLER, to the Editor of the London *Catholic Standard*.

DEAR SIR,

On perusing in a German newspaper a few days ago, a very full report of an eloquent discourse delivered at Leeds by the Cardinal Archbishop of Westminster (Wiseman) on the encouragement given to science by the Catholic Church, it occurred to me, *apropos* of Galileo and the Roman Inquisition, that we Catholics would do well to bring more prominently forward than we are accustomed to do, another contemporaneous event of a similar kind—one which entitles us to reply to every taunt cast at us on account of Galileo, that, even granting his ecclesiastical judges condemned him in the manner popularly supposed, they at least did not do so without first having the example set them by a Protestant tribunal not unlike their own, and under circumstances just the same.

I allude here to the condemnation of the celebrated astronomer Kepler by the Theological Faculty of Tübingen, in 1596, for affirming the identical scientific truth, which 37 years later got Galileo into trouble. The great majority of English Protestants are, without doubt, ignorant of this interesting case, which I venture to think a very fair set-off to their favourite story about Galileo. It may very likely have escaped the attention of many Catholics also; and therefore with your permission, Mr. Editor, I will just give the heads of it as briefly as possible.

John Kepler, born near Stuttgart, in Wurtemberg, in 1571, I need scarcely remark, reflected no less lustre on Protestant Germany in the seventeenth century than Galileo on Catholic Italy. Kepler it was who, by his great discovery of the elliptical form of the planetary orbits,

was led to establish those laws in the astronomy known by his name, which first settled the truth of the Copernican system on an immovable basis, purifying it as he did from the erroneous hypothesis of the circular orbits, which its great author had still left adhering to it. For doing this, Bailli, in his *Historie de l'Astronomie Moderne*, calls Kepler "one of the greatest men that ever appeared on the earth," and "the true founder of Modern Astronomy."

When he wrote his celebrated work, whose lengthy title begins with the words, "*Prodromus Dissertationum Cosmographicarum*," &c., in which he undertook by argument to demonstrate the truth of the Copernican system, not less reprobated at that time by the Protestants of Germany and England than by the Catholics of Italy, he had to lay it before the Academical Senate of Tubingen for their approbation, without which, in the regular course of things, it could not be printed. The unanimous decision of the divines comprising this senate was that Kepler's book contained a deadly heresy, because it contradicted the teaching of the Bible in that passage where Joshua commands the sun to stand still. To this Kepler replied, "that, as the Bible addressed itself to mankind, in general, it spoke of things in the life of men as men in general are accustomed to speak of them; that the Bible was in no respect a Manual of Optics or Astronomy, but had much higher objects in view; that it was a blameable abuse to seek in it for answers to worldly things; that Joshua had wished to have the day prolonged, and God had responded to his wish; how this had happened was not a subject for enquiry." Such an answer as this might at least have been expected to make an impression on a body of Theologians, the very pillar and foundation of whose religious creed was the right of every man to explain the Bible for himself. So far from this, they repeated their condemnation with more acerbity than before, and had not the Duke of Wurtemberg, who was personally attached to Kepler, interposed in his behalf, he would inevitably have been subjected to a persecution far more rigorous than anything Galileo had to undergo. As it was, the vexations with which his clerical opponents

contrived to embitter his existence on account of his opinions, in spite of the Duke's protection, were such as occasioned him to write in despair to his friend Mästlin, "that he held it for the best to imitate the disciples of Pythagoras, and keep silence on the discoveries he had made, lest, like Apian, he should lose his situation, and be doomed to die of hunger." The upshot was that he quitted Wurtemberg, and fled for refuge—whither?—to the Jesuits of Gratz and Ingoldstadt! who, staunch Protestant as he was to the last, honoured his great talents, and received him with open arms because of the services he had rendered to science. Eventually, on the death of Tycho Brahe, he received the appointment of Court Astronomer to the Emperor Rudolph II., at Prague. . . .

I am, very truly yours,

R. RABY.

Munich, Saturday in Holy Week, 1853.

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### NO. 3.—THE TRANSMISSION OF THE SIN OF ADAM TO HIS CHILDREN CONSIDERED.

The transmission of original sin is a mystery which Catholics believe on the authority of God who reveals it. It is not out of harmony with reason, and to some extent admits of explanation.

God decreed to raise human nature to a supernatural order of love and friendship with Himself, with a right and duty of aspiring to Him as our supernatural end, and being preserved from death, of finally possessing Him in the "beatific vision" of Him in Heaven.

No sooner did God create Adam than He bestowed upon him, as head of the whole human family, all the supernatural gifts called *holiness* and *original justice*, to be

transmitted, together with human nature itself, to all his children.

Unhappily, Adam by his sin of disobedience, which was also a sin of pride, disbelief, and ambition, forfeited, or, more properly speaking, rejected that original justice; and we, as members of the human family, of which he was the head, are also implicated in that guilt of self-spoliation, or rejection and deprivation of those supernatural gifts; not indeed on account of our having willed it with our personal will, but by having willed it with the will of our first parent, to whom we are linked by nature as members to their head.

Hence it appears that not the whole sin of Adam is imputed to us, not his ambition, his pride, his disbelief, not even his disobedience, regarded only as such; in short not his sin so far as it was only personal to Adam; but we are implicated in that special guilt of his sin in which he could and did act as head of the human family; for only in that capacity could the guilt of his act be attributed to his posterity, and be transmitted with nature itself to every human being descended from him.

Now, what was this special and transmissible guilt of the sin of Adam?

Inasmuch as Adam received certain supernatural gifts to be transmitted by him to his descendants, the special guilt of the sin of Adam consists in this, that he sinfully rejected those gratuitous supernatural gifts; and, on account of our union with him as his offspring and members of the human family of which he is the head, we also have shared with Adam in that his self-spoliation and voluntary deprivation of original grace.

Therefore, original sin does not consist in the *privation*, of *original justice* considered as a mere *privation*, as a mere *misfortune*, or even as a *punishment*, because *mere privation*, *mere misfortune*, and *mere punishment* are not sin. But when we speak of original sin, we speak of sin properly so called in the range of morality; and therefore, although the essence of original sin consists in the *privation* of original justice, yet it consists in this *privation*, or more properly *deprivation* or *self-spoliation*, inasmuch

as this deprivation is offensive to God and ruinous to us, having been (and being) *willed* by our human nature in Adam, with the will of Adam.

Hence *original sin* is also called sin of nature ; sin in which our *personal* will has no part, but with which only our nature has to do, as being one with that of Adam.

According to this explanation, there is no need to suppose that our will was included in the will of Adam like as in law the will of the infant is said to be included in that of a guardian.

Nor is there any need to suppose an express or an implied bond between God and Adam, to the effect that, if Adam had remained faithful to God, he and his offspring should enjoy those supernatural gifts, but if not faithful, he should lose them for himself and for his posterity.

Nor can we suitably employ as an illustration the example of a man who, having by his own fault lost his estates, his children are also deprived of them ; for with regard to the children this would be a *mere misfortune*, unaccompanied by any fault in them or stain of sin.

It is not by an arbitrary act on the part of God that we inherit original sin, nor is it on His part an imputing to us a guilt which we really have not. On the contrary, original sin is a necessary consequence of the sinful breaking by Adam of the supernatural order established by God ; in which sin we share, inasmuch as we form one moral body, that is one family, with him.

In this mystery of original sin we have great reason to humble ourselves, and to adore God's judgments ; but we have no ground to complain, as if our contracting the guilt of original sin were unjust.

It was a great favour that the supernatural gifts of sanctity and original justice should have been gratuitously conferred upon Adam. It was also a great favour that such gifts should have been intended not only for Adam but for the whole human race, so that each of the children of Adam should receive it on receiving human nature, and that they should receive it without any merit, or even without any predisposition on their part.

But from this order of things it followed, that if the



first man should sin, human nature, which was all included in him, should lose those gifts.

Therefore, on account of the sin of the first man, all his children are indeed born deprived of certain gifts, but gratuitous gifts. They are born averse to God, but averse to God as a supernatural end which is not demanded by nature. If God is said not to love them, the meaning of this is only that God, who loves them as His intelligent creatures, does not love them with a love of gratuitous friendship, with a love ready to confer on them a supernatural blessedness. They are truly sons of wrath, but only inasmuch as the supernatural beatitude is denied to them, and in which privation their condemnation consists. They are called sinners, but not because any *actual personal guilt* of Adam is imputed to them, but inasmuch as the *deprivation of grace* brought upon himself by Adam as a necessary consequence of his sin is justly considered voluntary in them by the will of the head of the human race. Therefore they are sinners, not by any personal sin of their own, but by a sin, so to speak, of nature, because brought upon nature by the actual refusal of those gifts by Adam in the name of the whole human nature, and as head of the whole human family.

Nor can it be said that God does thereby impute to us the personal sin of another. He imputes a sin which is ours, though, at the same time, also of another; because it is not the sin of Adam inasmuch as that was personal which God imputes, but the necessary effect of his sin, that is, the deprivation, the rejection, as it were, of *original justice*, which Adam wilfully incurred as head of the whole human race, and which therefore we also, as united to Adam, have incurred.

In this no vestige of injustice appears. Men do not thereby lose anything which their nature requires. God cannot be charged with being the cause of the sin of nature; but the cause of it is the free-will of Adam, the head-parent of all men. This sin, therefore, is justly attributed to all his descendants.

All complaint that could possibly be raised might be reduced to the following: Why did God give these

supernatural gifts to human nature to be passed on to all men through Adam only, and not give them successively to each individual? But such a complaint comes to this: Why did not God create another order of Providence rather than this, in which as many as derive their nature from the first parent, if this nature should happen to become sinful, they would have to be born in sin?

It is evident that there is no just ground for this complaint; for God being Master of His gifts and of His creatures, has a right to choose the mode whereby to communicate those gifts to them.

Were we to grant, for *argument's sake*, that the other mode would have been in some respect better, yet as God is not bound to do what is in itself absolutely best, but only what is good or relatively best, it follows that not only God's justice, but not even His goodness can be justly found fault with for having acted thus.

The supernatural gifts destined by God for all human nature could not be lost by human nature through the sin of any one else but that of Adam. For only the will of the head of the human family could be considered in this point the will of the whole human family. As those gifts were given to human nature, they could only be lost by the will of one whose will, in respect to those gifts, was the will of the whole human nature; and such the will of Adam was.

If Eve alone had sinned, we should not have incurred original sin, because Adam alone and not Eve was the head of the human race. Hence both Tradition and Scripture attribute the fallen state to one alone, namely, Adam; and to this one they contrast the only one second Adam, our Lord Jesus Christ. Eve therefore was the first to give occasion to our ruin, but not to effect it.

From this teaching it is easy to understand that only the first sin of Adam could transmit its guilt to posterity, because only at the committing of the first sin of our first parent was there annexed the implied rejection of original justice granted to nature, and should a second or a third sin have been committed by Adam, there was no

more original grace to reject, and therefore nature could no more be affected thereby.

The grace also which Adam could recover through the merits of Jesus Christ being applied to him, was not transmissible, because received for himself alone as an individual, through faith and other personal dispositions and not for human nature.

So also the justice, and sanctity which any parent besides Adam might have obtained through being regenerated in Christ, does not pass to his children. The reason is this, because that recovery of grace is granted by God to the individual, and not simply to nature, and could not therefore pass to another by generation; for generation, which is an act not of the superior, but of the inferior part of man, is only capable of transmitting nature, and the gifts, if any, *attached to nature* and not the gifts granted and attached to an individual person.

The generation by which human nature and original sin are transmitted through to us is done in virtue of the first Adam, and not in virtue of the second Adam, our Lord Jesus Christ, or in virtue of the newness of Life in Christ. They who generate do not generate as being children of Christ, but inasmuch as they are children of Adam.

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#### No. 4.—COMMUNION IN ONE KIND.

The Church has always believed that there is no command from our Lord Jesus Christ for the laity to receive the Holy Communion under two kinds, that is, under the species of bread and of wine. She holds that this twofold reception was not demanded by the nature or by the institution of this holy Sacrament.

The Church therefore either left the faithful free to receive under both kinds or under one kind, or she regulated this point of discipline as she thought proper under existing circumstances.

When the Church left the lay people free to receive either under one or under both kinds, the custom sometimes inclined more to one side, sometimes more to the other.

If at any time it became an obligation for the laity to receive under both kinds or to receive only under one, it was when the Church, for good reasons, thought proper to issue an express command on the matter, or when some general custom prevailed that had the force of law.

Up to the fifth century the Church left the people free to receive Holy Communion either under one or under both kinds.

The Manichean heretics considered wine as evil, and held that Christ had no real blood. Owing to the permission which existed at that time of receiving Communion under one kind alone, these heretics could approach to the altar with Catholics and receive the Most Holy Eucharist under the form of bread alone, without causing surprise; and by so doing they would not manifest their heretical principles, or be known as members of that heretical sect.

On this account Pope Leo I. in the year 443; and Pope Gelasius in 496, commanded that all should communicate under both species—not for the sake of correcting any abuse that had crept into the Church, but because they considered that such a command would deter these heretics from profaning this holy Sacrament, and would serve to detect them and expose their heresy.

When the Manichean heresy died away, the law which was made on their account was relaxed. The faithful were again left free to receive Holy Communion either under both kinds or under one, just as they felt piously inclined; and by degrees the custom of taking Holy Communion under the species of bread alone prevailed, especially in the twelfth and thirteenth centuries, when it became universal, without any positive law binding to this effect.

It was only in the fifteenth century, when some turbulent men began to accuse the Church of error for

permitting Holy Communion under one kind, that the Church in the Councils of Constance and of Trent, sanctioned with a positive law the then prevailing custom among the laity of taking Holy Communion under the species of bread only, lest, by introducing and permitting Communion under both kinds, she might appear to connive at the errors of those innovators, and to admit, contrary to truth, that for fifteen centuries she had not known the nature of this Sacrament; that she had allowed this Sacrament to be mutilated and profaned. The necessity of counteracting these errors and their destructive consequences was considered a sufficient reason for enacting a general law that the people of the Latin Rite should receive Holy Communion under the species of bread only.

It has always been believed that in those things which are not immediately connected with the essence of a Sacrament, the Church has a right to change her discipline and the mode of administering the Sacraments according to the needs of time and circumstances. Hence we find different changes introduced in the Roman ritual, according as it was considered advisable at different times and places, in reference to things that are not of the essence of the Sacraments.

At this very day the Roman Catholic Church sanctions different rites, languages, and ceremonies in the administration of the Sacraments and in the celebration of the Holy Sacrifice of the Mass; namely, the Latin, United Greek, Armenian, Chaldaic, Syro-Chaldaic, Maronite, and Coptic Rites, each in their respective language; all of which, while they agree in points of faith defined by the Church, differ in many usages of less importance. Amongst other things they differ in the manner of administering the Holy Communion; some being permitted to give it under both kinds, some having to administer it under one kind alone.

It might be contended, that even admitting that the administration of this Sacrament under the species of wine is non-essential with regard to a Christian who receives under the species of bread, yet that it would seem

more profitable to receive under both, and that therefore it is surprising that a command should have been given enjoining what is less profitable.

To this it may be answered, that the privation of this additional comfort and advantage is abundantly compensated, with regard to the receiver himself in particular, by affording him the opportunity of an act of obedience, and greater facility of approaching the holy table, and with regard to the Church at large, by rendering the administration of the Sacrament more easy and less exposed to irreverence. For if the Holy Eucharist had always to be given under both kinds, those unable to bear the taste of wine, the sick, and those who live in remote and almost inaccessible regions, or in very hot or very cold climates, where wine can with very great difficulty be procured or preserved, these people would, in many instances at least, have to be deprived of Communion. The same may be said of those poor localities where they cannot afford to buy wine, especially for a large number of communicants.

Also the administration of the Holy Eucharist under the species of bread alone is less subject to irreverence, for experience has proved that in the administration of the chalice there is danger of spilling the sacred Blood, especially when great crowds are approaching to Communion, besides other difficulties and irreverences liable to happen.

But there are two other very important reasons which have induced the Church to confirm by a positive law the custom, which had already generally prevailed, of giving Communion under the species of bread only. One was that the Church herself might not seem to countenance the error of those who denied the real presence of the Body and Blood of Christ under each species; the other to oppose the error of those who, in the fifteenth century, as we have already remarked, taught that the Holy Eucharist is no Sacrament unless given under the two species; which error, if admitted, would have sapped the very foundation of the Church, inasmuch as it would

have been equivalent to saying that the Church had been teaching what was false for fifteen centuries.

No one, therefore, should blame the Church for having enacted such a law, based on a constant belief of the Church that Communion under one kind was a complete Sacrament of the Body and Blood of Christ, and resting also on the custom then prevailing, and on the greater facility thus afforded of promoting the well-being of the Church at large.

On the other side, it is not to be wondered at that people who had already formed a party in opposition to the Catholic Church, who denied Christ's presence under either kind or under both kinds, and regarded the Sacraments as mere empty symbols, and who were moreover guided by the novel principle of private interpretation, should have also opposed this law of the Church. Alas ! what dogma or law is there that cannot be attacked under the destructive principle of private interpretation ? How easy it is, even with a seemingly good intention, to make Holy Scripture speak according to one's inclination or fancy, when all authority to decide is rejected except one's own.

From the fact that St. Paul frequently mentions Communion in both kinds, some persons conclude that therefore there must have been a Divine precept obliging all the faithful to receive under both.

Such a consequence does not follow, as those fervent primitive Christians may gladly have availed themselves of it because in itself a privilege.

That it was not a custom nor a Divine precept to receive under both kinds appears from what our Lord Himself did on the day of His Resurrection, when He made Himself known to the two disciples at Emmaus, as we read, "*in the breaking of bread*" (St. Luke xxiv. 30, 31), which passage St. Jerome, St. Augustine, and St. Chrysostom understand as signifying a real Communion ; as seems also clear from the context itself, and from the spiritual effect produced by the breaking of the bread ; for their eyes were then opened to recognise our blessed Lord.



That the primitive Christians used also to receive Communion under one kind alone may be inferred from the Acts of the Apostles (ii. 42), by which we learn that the first baptized converts of Jerusalem "*were persevering in the doctrine of the Apostles and in the communication of the breaking of bread, and in prayers,*" and also from Acts xx. (verse 7), where the inspired writer says: "*And on the first day of the week, when we were assembled to break bread, Paul discoursed with them.*" In these passages no mention is made of the species of wine.

Besides, we know from genuine historical documents that the early Christians were permitted to carry home the holy Sacrament with them under the species of bread only, in order to receive Holy Communion privately.

These texts of Holy Scripture and this custom of early Christians prove that the Apostles and their immediate successors gave Communion, at least sometimes, under one kind alone, and that, therefore, the giving Communion under both kinds was not considered to be required either by the nature of the sacrament or by the command of Christ, but that it was left to the judgment of the Church.

Some Protestants refer us to the fifty-fourth verse of the sixth chapter of the Gospel of St. John: "*Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you,*" in order to prove the necessity of receiving Communion under both kinds.

When Catholics quote the latter part of this chapter of St. John in proof of the real presence of Christ in the blessed Sacrament, many Protestants take upon themselves to declare that the whole chapter refers only to faith and not to Holy Communion.

It is remarkable, therefore, that in order to prove the necessity of receiving Communion under both kinds, Protestants should quote from this sixth chapter of St. John.

It is again somewhat strange that they who hold that in this chapter both the eating and the drinking mean one and the same thing (namely, partaking of Christ's

Body and Blood spiritually, *by faith*), should oppose Catholics who hold that to receive our Lord in either kind is partaking in reality both of the Body and Blood of Christ, and therefore, keeping Christ's commandment contained in this passage.

Yet as an objection is drawn from this passage, I will not leave it unnoticed.

It appears that the scope of our Lord in this passage of St. John was not to reveal the *mode* of partaking of His Body and Blood; and thus His hearers understood His words. They did not strive about the manner or medium of reception of His Body and Blood whether under the *species* of oil, or of milk, or of wine, or of bread, or of fruit, or other chosen thing. This point our Lord did not touch at all, and therefore His hearers could not have anything to say on the matter, but they strove only about the *possibility* of His giving His real Flesh as food. "*How can this man,*" said they, "*give us His flesh to eat?*" (verse 53.) Therefore the answer of our Lord should be taken to mean merely a precept to partake of His Flesh and Blood *in reality*, and not as referring to the *mode* of reception of His Body and Blood under the particular species of bread and wine. The elements of bread and wine are not even once mentioned in the whole chapter.

Some may think that, though wine is not mentioned, natural bread at least is mentioned in the latter part of the chapter, which relates to the Holy Eucharist. But on examination it will be found that not once in the whole chapter can the word "bread" be taken in the sense of natural bread.

Every time that the word *bread* occurs there, it is so qualified that it signifies not natural bread, but a peculiar bread, that is, JESUS CHRIST Himself, and relates to what Christ had said before at verse 51: "*I am the living bread.*" Thus in verses 52 and 59, He says: "*This bread,*"—in verse 52: "*The bread that I will give,*"—in verse 59: "*The bread that came down from heaven.*" Therefore from the above-quoted text (chap. vi. 54) the necessity of receiving Christ's Body and Blood is indeed

clearly made known, but whether His Body and His Blood is to be received under the *species* of bread and of wine, or of some other elements, whether under one *species* alone, or under two different *species* or more, is not pointed out.

It is necessary here to remark, that according to the Catholic belief, Jesus Christ in the blessed Sacrament is not partly contained under one species and partly under another—that is to say, Christ is not with His Body deprived of His Blood under the species of bread; and with His Blood without His Body under the species of wine separately:—but He is in the blessed Sacrament whole and entire, with His Divinity, Soul, Body, and Blood, under either of the species; and this is so by the necessity or exigency of the case, that is, by virtue of the existing mutual inseparability called *concomitance*, which means that the Body and Blood, human Soul, and Divine nature of Christ, must always go together. The reason is because not the dead body of Christ is made present by Consecration, but His living Body with His Blood, Soul, and Divinity, which after His Resurrection are never to be separated again from each other. This might be called inseparableness, that is, the impossibility of the Body and Blood, Soul and Divinity of Christ ever being separated.

It is part of the doctrine of the Incarnation that the *inseparability* (arising from what is known as “*hypostatic union*”) of the two natures, Divine and human, in Christ is such that His Divinity can never be separated from His humanity nor from any part of it, even when those parts were separated from each other, as occurred at Christ's death; and that after Christ's Resurrection that inseparability became still more close, not even admitting the possibility of any part of His manhood being ever for an instant separated from each other. St. Paul assures us of it when he says: “*Christ rising again from the dead, dieth no more.*” (Romans vi. 9.) His soul can no longer be separated from His Body or Blood, nor His Blood from His Body, as it was at His death on Calvary. His glorified human nature does not admit of mutilation

or separation of its parts, so that the Body, and Blood, and Soul, and Divinity of Christ must always remain united.

The words of Consecration, therefore, which realise the presence of the Body under the species of bread, and of the Blood under the species of wine, involve the belief that under either kind Jesus Christ is present in the perfection of His human and divine natures.

Hence, under the species of bread, is received not only Christ's Body, but also His Blood, Soul and Divinity; and under the species of wine not only Christ's Blood, but also His Body, Soul and Divinity.

Therefore the Communicant who receives under the species of bread alone, receives the same precious gift, the Body and the Blood, the divine and the human nature of our Lord, as truly and entirely as the one who receives Holy Communion under both the species of bread and of wine.

It might be urged that there must be some reason why our Lord Jesus Christ in this passage (St. John vi. 54) used the figure of *eating* and *drinking*.

The reason seems clear. In verse 52 our Lord had promised to give His Flesh to be eaten. As some of His hearers disbelieved the possibility of this, our Lord confirmed His teaching by adding that they had not only to partake of His Flesh, but of His Blood also. Now, having previously used the word "*eat*" with regard to His Flesh, He could not with propriety of language use the same word "*eat*" with regard to His Blood and say: "Unless you eat my Flesh and Blood," but was compelled to use the word *drink* respecting the Blood, that He might speak with propriety of language. Thus for example, a man after having said: "Eat this orange," and wishing for some reason to advert to its juice, could not with propriety say: 'Eat this juice,' but he would be obliged to say: 'Drink this juice.'

Some objector might say that the commemoration of our Lord's Passion, which we should make in receiving the Holy Eucharist, requires the presence of both species, but no necessity exists, for it is evident that a person can,

if he wishes, call to mind Christ's bitter Passion when he receives the Holy Eucharist under one kind alone as perfectly as the one who receives Communion under the two species.

The commemoration of Christ is commanded (1 Corinth. xi. 24, 25) after each of the species, and by St. Luke (xxii. 19) after the species of bread; therefore the commemoration of Christ and His Passion and Death can be well made on taking Communion under one kind only. To commemorate depends upon our free-will, and we can commemorate or call to mind the death of Christ perfectly on taking Communion under one kind only.

Let us see now whether the nature of this Sacrament requires both species, as some imagine, or in other words, whether Communion under one kind only is, or is not, a true Sacrament, conferring on the receiver the same essential grace as is conferred by this Sacrament when given under the two species.

Here should be recalled to mind the Catholic doctrine just stated of the real presence of Christ's Body and Blood, Soul and Divinity, under each kind in this Sacrament, from which doctrine it clearly follows that he who receives Communion under the species of bread only, thereby receives Christ as entirely as the one who receives Him under both kinds.

Is not Communion under one kind an outward sign conferring the inward grace which it signifies, and therefore a true sacrament? In the Schismatic Greek Church they give Communion under both kinds by taking with a small spoon out of the chalice a little wine consecrated with a few crumbs of consecrated bread moistened in it. Between a member of the Latin Church who receives communion under the species of unleavened bread, and a member of the Greek Church who receives it under the species of leavened bread moistened in a few drops of consecrated wine, there is no essential difference.

The Greek Schismatic Church, moreover, in some instances gives Communion also under one kind only, and never insisted upon this difference as a cause of separation from the Church of Rome.

It is true that receiving Communion under both kinds separately might help the receiver to call to mind more vividly the death of Christ, but between a remembrance and a more lively remembrance there is no difference in essence but only in degree; and this seeming disadvantage cannot render the Sacrament invalid. Baptism by immersion, or dipping under water, as practised in some parts of Christendom, signifies more vividly the Burial and Resurrection of Christ, yet Baptism by effusion, that is by pouring water on the head, is equally valid, and is generally used by the Church in the West.

In this way may be fairly answered those accusations so freely made against Catholics of mutilating and profaning this Sacrament, of defrauding the laity of their inheritance, or of giving them only, as some strangely maintain, half a Sacrament, half the inheritance. All these accusations fall to the ground of themselves, for whether under one kind or under both, the Communicant receives the entire Sacrament, that is, the Body and Blood, the Soul and Divinity, of Jesus Christ.

Catholics might also with justice reply to the accusations of their opponents by saying that Protestants instead of an inheritance more precious than many jewels, only give to the receiver, so to speak, an empty coffer. Instead of realities, they give natural elements, more empty, poor, and weak than those that were formerly in use under the Old Testament; instead of a Sacrament that signifies what it contains and gives what it signifies, they dispense empty signs signifying what they do not contain, and not giving what they signify; instead of a Sacrament in which Christ is really present, they give that from which the Body and Blood of Christ are truly absent; and are careful at the same time to declare that what they dispense is but bread and wine: that Christ's Body is nowhere but in heaven, as far distant from the bread consecrated as heaven is from earth.

It is hardly the part of those who give the cup without the Precious Blood to accuse Catholics of giving the Divine Blood without the cup, for we have already re-



marked that Catholics receiving the Body of Christ under one kind necessarily receive His Blood also.

But some still accuse us of giving to the laity a mutilated Sacrament. To suppose that Communion in one kind is a mutilated Sacrament would involve consequences both impious and absurd.

A mutilated sacrament is a sacrilege both in the giver and in the receiver, as it would then be a profanation of a holy thing instituted by Christ. Can we think that the early Christians in the East and West were habitually sacrilegious? Did an Ambrose, a Jerome, a Basil, a Serapion, and other Saints who at their death partook of this Sacrament under one kind only, receive a mutilated sacrament? Did they make a sacrilegious Communion before appearing in the presence of their Lord? Shall the Catholic Church be accused of having throughout all ages profaned the holiest of sacraments, or of having all along been ignorant of its nature?

Protestants may refer us to Holy Scripture and say: If it cannot be shown from the nature of this Sacrament that both kinds are required in the Communion, it can be proved from the fact that our Saviour in giving the chalice said: "*Drink ye all of this*" (St. Matth. xxvi. 27), implying thereby that *all* persons, priests, and laymen, were bound to receive the chalice besides the consecrated bread.

It is remarkable, they say, that Jesus Christ did not use this expression when He gave the consecrated bread. It seems, they add, that Christ foresaw that some people would in course of time neglect this part of the sacred rite, and that therefore He used this expression to put His followers upon their guard.

We reply, that there is no reason why we should take those words: "*Drink ye all of this*,"—as addressed to the laity; for, first, it is clear that our Saviour addressed these words only to the Apostles, "*the twelve*" then present, and the Apostles were priests, not laymen. If everything that was said to the Apostles (that is, to priests) must be understood as addressed to laics, it would follow that also the words delivered by our



Saviour to the Apostles: "*Go ye, therefore, and teach all nations, baptizing them*" (St. Matth. xxviii. 19), "*Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained*" (St. John xx. 23), should be taken as addressed to every layman, woman and child, as well as to priests. (See St. Matth. xxvi. 29.)

That the word *all* in the text quoted refers only to the Apostles present, and not to any one absent, is shown clearly by the words that occur in St. Mark (xiv. 23); "*And they all drank of it;*" for if all who had to drink actually drank, there remained no one else to whom the word *all* could be applied.

Again, the expression: "*Drink ye all,*" clearly refers to the same persons to whom He said "*Do this,*" therefore it means: Do in after time what you have seen Me do now: that is, *give thanks, bless, consecrate, and take*. If the words "*drink ye all*" were to be taken as addressed to laymen as well as to consecrating priests, it would follow that the laity, men, women, and children, have the right and the power, and are bound to consecrate; as it would be arbitrary indeed to say that the words "*do this*" mean *thank, bless, consecrate, and take* when applied to priests, but when applied to laymen only mean *receive this*.

The natural interpretation, acknowledged also as such by Protestants, of the words: "*Drink ye all of this,*" is, Hand the chalice one to another, and drink each and all of you a portion out of it.

Christ had no need to say the like words respecting the bread, as He had broken it (probably into as many pieces as there were Apostles), and given one portion to each; but with regard to the chalice, which was only one, and of which all the Apostles had to partake, it was natural that Christ should say: "*Drink ye all of this.*"

This interpretation, which appears so genuine from the context, seems evidently more so by the corresponding expression used by St. Luke: "*Take and divide it among you*" (xxii. 17), which expression is clearly used as equivalent to the other: "*Drink ye all of this.*"

Some will perhaps say: Why then did our Saviour, at

the very time that He instituted the Holy Eucharist, distribute it under the species of bread and of wine, if there were not a necessity for receiving under both kinds?

We answer: Christ instituted the Holy Eucharist under both species, and the consecrating Priest is bound to partake of it under both species, because the Holy Eucharist, besides being a Sacrament, is also a Sacrifice. It is requisite for a sacrifice that the victim should be really present and immolated or destroyed, at least mystically, in order that it may represent the death of the victim. This was done at the Last Supper, and is still done in the Mass, by the symbolical severance of the Body and Blood of Christ through the separate consecration of each of them.

It is also requisite for the completion *of* the *Sacrifice* that the Priest who has immolated the great Victim, by mystically separating, by a distinct consecration, the Body and the Blood of that Victim, should consume it in both these kinds as often as he celebrates Mass, in order to show forth in a still more striking manner "*the death of the Lord until He come*" (1 Corinth. xi. 26); whereas, at other times, when they do not act as sacrificers, neither Priests nor Bishops, nor the Pope himself, even upon their death-bed, receive Communion in the Western parts of Christendom otherwise than the rest of the faithful, namely, only under the species of bread which has been previously consecrated by a Priest during Mass.

We do not read that our Lord at the Last Supper said anything about the distribution of this sacrament to the laity, as we have already noticed, much less whether it should be given to them under both kinds or under one alone. This being the case we are obliged to take Apostolico-Ecclesiastical tradition for our guide on this subject.

The Apostles, as we have already remarked, used to give Communion also under one kind. It is said in the Acts of the Apostles that the first Christians "*were persevering in the doctrine of the Apostles and in the communication of*

*the breaking of bread and in prayers*" (ii. 42), "*breaking bread from house to house*" (ii. 46), "*on the first day of the week, when we were assembled to break bread*" (xx. 7.)

The Apostle Paul is far from insisting on the necessity of receiving under both kinds, for in the following passage of his First Epistle to the Corinthians his words imply that under either kind alone we receive a full Sacrament, namely, the Blood and Body of Christ. He writes : "*Therefore, whosoever shall eat this bread, OR drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*" (1 Corinth. xi. 27). If by taking Communion unworthily under one kind alone a person becomes guilty both of the Body and Blood of the Lord, it follows that by receiving under *one kind* a person receives the entire Sacrament, and the whole Jesus Christ.

The mistranslation of this passage which occurs in the authorised Protestant English Version must have materially served to fix more deeply in the minds of the readers the Protestant view of the Communion of the laity under both kinds ; for the Protestant version puts the conjunction "**AND**" in place of the disjunctive "**OR**" contrary to the Latin Vulgate, and even contrary to the translation of Beza, and the German translation of Luther, which has the word "*oder*" "**OR**."

Many Protestant scholars have acknowledged the corruption of this text in the English Protestant authorised version. Amongst others, the late Dr. Stanley, Anglican Dean of Westminster, who wrote these remarkable words : "Probably from the wish to accommodate the text to the change of custom, or from hostility to the Roman Catholic practice of administering the bread without the cup, the English translators have unwarrantably rendered  $\eta$  'and' (that is 'and' for 'or') :  $\kappa\alpha\iota$  for  $\eta$  occurs only in the Alexandrian,\* and in three cursive manuscripts." (Comments on 1st Epistle to Corinthians xi. 27, note p. 211). Dean Alford says : The meaning of this  $\eta$  "**OR**" is not to be changed to  $\kappa\alpha\iota$  "**AND**" as is most unfairly done

\* The Alexandrian Codex was brought into England in 1628, and is now in the British Museum.

in our English Version and the completeness of the argument thereby destroyed."\*

The ancient Sinaitic Codex discovered by Baron Constantine Tischendorf in 1859, in the Monastery of Saint Catharine, Mount Sinai, has  $\nexists$  "OR."

What took place in the time of the Apostles was done in all after ages, so that there never was a time in which the Communion under one kind, and especially under that of bread, was not practised.† Even when by universally prevailing custom, or by positive law of the Church, Communion was given under both kinds, there were yet exceptional cases in which Communion under one kind was allowed.

Both ways of giving Communion run side by side throughout all ages, not only in the Latin Church, but also in the Greek and other Eastern Churches, both before and after these latter had detached themselves from the Roman Catholic Church.

That in Holy Scripture no divine command is given nor any other kind of necessity can be discovered obliging the priests to give, and the laity to receive, Communion under both kinds, is a thing which seems also admitted by a great number of Protestants.

The Protestant "Confession of Augsburg" (A.D. 1550), alluding to the Catholic custom of giving Communion under one kind, excuses the Catholic Church from any blame in this matter. (See Augsburg Confession, page 235.)

When the Protestant religion was established in England, the King Edward and Parliament in 1548 by separate Acts, under the title of "Communion under both kinds," provided that this Sacrament should only be *commonly so delivered and ministered*, yet an exception was made in case *necessity should otherwise require*. (Burnet's History of the Reformation, part. ii., p. 41.)

The Calvinists of France, in their Synod of Poitiers

\* The Anglican compilers of the revised version (1881) of the New Testament have corrected this passage.

† In England at the beginning of the seventh century, Communion was publicly given in the churches under one kind. (See Ven. Bede, Hist. Book 2, Chapter 5.)

1560, decreed thus: "The bread of our Lord's Supper ought to be administered *to those who cannot drink wine*, on their making a protestation that they do not refrain from it through contempt." (On the Lord's Supper, chap. iii. p. 7.)

All this tends to confirm what we have tried to prove with a fair number of arguments, that though we are commanded by Christ to receive the Holy Communion, yet, that Communion under *both kinds* does not fall under a divine precept, and that it is not a thing demanded by the institution of this sacrament, nor by the nature of it; but that Christ left this point, as a matter of discipline, to be regulated by the Church, according to time and other circumstances.

Yet it is sad to think, that, notwithstanding all this, some who may read these pages will perhaps persist in maintaining (such is the force of education, habit, and prejudice) that this sacrament, if taken under one kind alone, is no sacrament at all, or that it is only a mutilated sacrament.

In this case the manner of reasoning adopted by such persons seems to be as follows:—"In spite of the foregoing observations I hold to my private opinion that the words of the institution of this sacrament, imply a necessity and a command to the laity of communicating under both kinds. The passages which you bring to prove that Communion was given by the Apostles under the species of bread alone do not satisfy me, nor is the expression you quote from St. Paul enough to convince me that the Body and the Blood of Christ is received under each kind. I am not moved by the historical fact that even in those centuries when Communion in both kinds was in use, yet in a vast number of cases, as of sick, of infants, of prisoners, of persons living in remote places, or keeping themselves concealed through raging persecutions and other cases, the Church sanctioned Communion under one kind. I am not willing to admit that the word *ALL* is clearly confined to those then present of whom it is said, '*They all drank*;'—nor am I concerned about the consequences of my opinion, which implies

that the Church, during fifteen centuries before the Reformation, was ignorant of a most important divine precept, and of the nature of the most holy of Sacraments, and that she was a constant profaner of the same. I do not even pay regard to the view of those Protestants, or bodies of Protestants, who, by admitting exceptional cases, seem to agree with Catholics in this matter. Their way of thinking is not an authority for me; my opinion is as good as theirs; I will not be argued out of it."

It is to be hoped, however, that many candid Protestants will reason differently; perhaps somewhat in this manner:—

"From the observations made in this essay it appears that no proof can be drawn from the words of the institution of a divine precept binding upon *all persons* to receive Communion under both kinds. It is clear from Holy Scripture, that Christ intrusted the dispensation of this and the other Sacraments to the Apostles and their successors, who were well informed and competent to regulate this point. It belonged to them to determine whether this sacrament ought to be distributed under two kinds, or under one alone. I cannot suppose that the Apostles and their successors were uninformed on this important point of religion. It is known that in the time of the Apostles, and in all after centuries, Communion under one kind alone was, to say the least, occasionally given, and this is enough to prove that the Church always held that no divine precept existed commanding all the faithful to receive Communion under both kinds, or forbidding to receive Communion under one kind alone. I cannot understand how Saints, as St. Ambrose, on their death-bed would have consented to receive, and the Church would have dared to give, Communion under one kind, as undoubted historical testimonies prove was done, if to give it under one kind were to mutilate a Sacrament; to suppose that this did really take place would reflect on our Lord Himself, as having been unable to foresee or provide properly for His Church on this important point.

"Therefore I think I cannot do better in this matter



than distrust myself, my prejudices, and my private interpretation, or the interpretation of those who claim no higher authority than their own private opinion in deciding the sense of Holy Scripture, and put my confidence in the Holy Catholic Church to guide me in this point—that Church which shows every mark that her pastors are the lawful successors of the Apostles to whom Christ said :—“*Teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you : and behold I am with you all days, even to the consummation of the world.*” (St. Matth. xxviii. 19, 20.)

“From this passage it also seems evident that the Apostles together with their successors were made the interpreters, promulgators, teachers, and the natural guardians of the commands of Christ. It was therefore their business, and not that of laymen, or other unauthorised persons, to declare which commandments are divine and which are not, and how far the obligation of such divine commandments extends. To the Apostles was promised the Holy Ghost, to abide personally with them and their successors for ever. (St. John xiv. 16.) Therefore, I cannot do better than accept what is held by the Catholic Church on the subject.”

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#### NO. 5.—PREDESTINATION.

I begin by premising that God on account of His goodness, mercy, and holiness, desires the salvation of all men. St. Paul says : That God “*will have ALL MEN to be saved, and to come to the knowledge of the Truth. For there is one God, and one Mediator of God and men, the man Christ JESUS, who gave Himself a Redemption FOR ALL, a testimony in due times.*” (1 Tim. ii. 4.) And in a passage which follows close upon the mention of predestination to life the same Apostle says : “*He that spared not even His own Son but delivered Him up FOR US ALL.*” (Romans viii. 32.) St. Peter declares that God is “*Not willing that ANY should*



*perish, but that ALL should return to penance."* (2 St. Peter iii. 9.) Our Lord Jesus Christ touchingly represents Himself as knocking at the door of our hearts, most desirous to get admittance; "*Behold I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him and will sup with him and he with me.*" (Apocalypse [Revelation] iii. 20.)

If any one is lost notwithstanding the means of salvation that God affords to every one, such a one cannot justly blame God, but only himself and his sins. Sin is the only cause of exclusion from heaven. No one is a reprobate but by his own fault. Hence our Saviour justly reproached the Jews for refusing to be saved with those touching words, "*Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children as the hen doth gather her chickens under her wings, and thou wouldst not?*" (St. Matthew xxiii. 37.)

Grace is a gift of God entirely gratuitous in itself, and so excellent, that no creature independently of Christ is able to merit it by his own works; but our Divine Saviour has merited it for us by the shedding of His Precious Blood; and on account of Christ's infinite Merits, Divine Mercy gives to *every man* a measure of grace at *least sufficient* for his salvation. (See 1 St. Timothy ii. 4.) Even the greatest sinner is moved from time to time by grace, to return to God, and God gives him sufficient grace to correspond.

It is nevertheless true that God distributes this precious gift in an unequal manner, giving more to some and less to others, according to the inscrutable designs of His mercy and of His wisdom; but to no one does He give less grace than what is sufficient for salvation.

The goodness of God goes before and meets the soul, and gives to every soul gratuitously a *first grace* (an *actual*, not *justifying* grace), by the aid of which the soul can perform good works (not however deserving heaven), and obtain further grace. The holy Patriarchs Job and Abraham, the Syro-Phœnician woman, Nicodemus, and the Centurion, are examples. Most frequently one of the

first graces is the grace to pray in order to obtain more abundant help. This first grace may be compared to a sum of money given to a poor person, which if turned to a good account may make his fortune, but, if abused or not accepted, will be of no benefit to him. Every one can, by prayer, obtain more grace from God, prepare himself to obtain the free gift of justification, and, by co-operating or working with it, arrive at everlasting life.

Almighty God, because He is *Eternal* and *All-knowing*, knows beforehand the co-operation of the good with His grace, their good works, perseverance, and final salvation. As the salvation of the good is owing to God's grace, given to them in the measure that He foreknew they would make use of, and not resist, though they *could* have resisted it, it follows that those that are saved must be considered to have been *predestined*, because their salvation was not only foreseen but effected by God, through His grace, which sanctified them and helped them in the good use of their free-will left in them unconstrained.

Thus there is predestination of the good who are saved, but it cannot be said, strictly speaking, that there is predestination of the wicked who are lost ; because, although God knows beforehand their resistance to His grace, their obstinacy in sin, and their final condemnation, yet it cannot be said that because He knows beforehand He therefore *will's* beforehand, and by *willing* causes the works of the wicked ; nay, His having poured upon them His grace to enable them to do good proves the very contrary. If God by His grace, which He refuses to none, stirs and enables us to avoid sin, He cannot be said to lead us into sin should we resist His grace.

The second Council of Orange (near Avignon, in France), A.D. 529, pronounced thus: "that any persons are by the Divine power predestined to evil, we not only do not believe, but if there be any persons minded to believe so great an evil, with utter detestation thereof we say anathema to them." (Canon 25.) St. Fulgentius says: "Never could God have predestined man to that which He had Himself intended to forbid by His precept,

and to blot out by His mercy, and to punish by His justice."

Catholics do not believe that any soul is predestined by God to be lost, or that God causes any man to fall into sin and thus be lost. This the Catholic Church condemns as an impious and monstrous doctrine.\* She teaches that as God foresees everything, so it must ever have been known to Him that many of the children of Adam, would not attain everlasting life in Heaven, notwithstanding the plenteous Redemption through the blood of Jesus Christ, because His Precious Blood has not been, through their own fault, applied to them to free them from the stain of original sin; or that, though freed from original sin and justified, they would of their own free-will resist His grace, *which is given in a sufficient measure to all*, would plunge into sin, forfeit justification, die without repenting, and consequently be justly condemned.

Now, this *foreknowledge* cannot properly be called predestination in the strict sense; and in fact the word "predestination" is never applied in Holy Scripture to those who are lost. It may properly be called *prescience*, *foreseeing*, *prevision*, or *judicial reprobation*, which expressions do not imply that God has an active part in their having deserved that doom. The doctrine of predestination to life and prevision to everlasting misery, as taught in the Catholic Church, is reconcilable with God's goodness, justice, holiness, and wisdom; with the just man's merits, and the wicked man's demerits; it is reconcilable with God's commands and threats; with His rewarding the good, and punishing the wicked, and agrees with that saying of St. James (i. 13), that God "*tempteth no man.*"

If any should ask, why God, Who can predestinate some to eternal life, cannot predestinate others to everlasting condemnation, the answer is plain. Salvation is an act of mercy, and can be granted even to one who has on merit; condemnation is an act of justice and a punish-

\* See Council of Trent, Session vi. Canon 6.

ment, and can only be inflicted on a guilty person ; and therefore God can predestinate only in the former case and not in the other, because God cannot be unjust.

To this purpose S. Augustine of Hippo eloquently says, referring to punishment and reward : " God returns evil for evil because He is just ; good for evil because He is good ; good for good because He is good and just ; only He does not render evil for good because He is not unjust." (On Grace and Freewill, chap. 23.)

On the other hand, the foreknowledge of God about the perdition of some men has not the least influence over their actions ; and no one will be lost in consequence of God's necessary foreknowledge, but only because that one has himself deserved such condemnation.

That no one is condemned without some great fault of his own is clear from these declarations in Holy Scripture ; that God "*will render to every man according to his works.*" (Romans ii. 6.) "*Depart from me, all ye workers of iniquity.*" (St. Luke xiii. 27.) "*Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat, I was thirsty, and you gave me not to drink.*" (St. Matt. xxv. 42.) \* "*The wicked shall be turned into hell, all the nations that FORGET God.*" (Psalm ix. 17.) All which, and other similar passages, show that those who are lost are lost on account of their being guilty of grievous sin.

It may be objected that some texts represent God as the author of sin ; that He "*loved Jacob*" and "*hated Esau*" (Malachias i. 2, and Romans ix. 13)† ; that He darkened the mind of some so that they might not see ; hardened the heart of others that they might not be moved to repentance ; that there is no evil of which He is not the cause—and such-like expressions.

The answer to this difficulty is, that when there is a truth plainly stated in the Holy Scripture, which truth other texts seem to contradict, the universally admitted rule of interpretation demands that these passages should be explained in a sense consistent with that plain doc-

\* See Job xxxiv. 9—11.

† See Note in Douay Version.

trine, as there cannot be any contradiction in the Word of God. Therefore all the expressions just quoted and similar ones must be understood to mean that God darkens the mind, hardens the heart, and offers temptation, *not directly* but *indirectly*, that is, by permitting or not stopping these evils as He might, but which He is not in His justice bound to do.

Most ungrounded and unwise it would be to say, that since only those who are predestined to life will be saved, therefore that it is of no use to pray, or to try to do good, as though if predestined to life, no matter what amount of evil we commit, we should be saved.

Nor is it true to say that he who is not predestined to life, whatever he may do, will be lost, and that the predestined one, whatever he may do, will be saved; for none will be lost but the wicked, and none will be saved but the good: and the more good works the just man by God's grace shall do on earth, the fairer shall be his blissful mansion in heaven, "*for star differeth from star in glory*" (1 Corinth. xv. 41); and the more works of darkness the wicked man shall do in this world, the greater shall be his punishment hereafter. There is being "*beaten with many stripes*" and "*beaten with few stripes.*" (St. Luke xii. 47, 48.)

The doctrine of predestination, understood in the Catholic sense, far from discouraging prayer, diligence, faithfulness, hope and all good works, is an incentive to the same, because God has so predestined men that they should attain their salvation through those very means by which we strive to imitate our Saviour Jesus Christ, and become, as St. Paul says, "*conformable*" to His image. (Romans viii. 29.) \*

As long as we live, though the testimony of the Holy Spirit† and of a good conscience can give us a holy confidence, and even a great confidence, yet unless (as declared by the Council of Trent, Session vi. chap. 9) a person has received from God a *special revelation*, as was given to Daniel the prophet, our salvation cannot be

\* See footnote in Douay Bible on this passage.

† See footnote in Douay Bible on Romans viii. 16.

certainly known to us with certainty of faith, and therefore no one should presume upon his security or be cast down by despair. We must love God and rely on His justice and mercy, and follow the advice of St. Paul, "*with fear and trembling work out your salvation*" (Philippians ii. 12), who also writes: "*I chastise my body, and bring it into subjection: lest perhaps when I have preached to others, I myself should become a cast-away*" (1 Corinth. ix. 27); and remember the admonition of St. Peter: "*Wherefore, brethren, labour the more, that by good works you may make sure your calling and election.*" (2 St. Peter i. 10.)

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No. 6.—JUSTIFICATION BY "FAITH ALONE"  
CONSIDERED.

1. As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against Church authority and order in Religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace.

They began, therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which Priests are ordained, and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent, by virtue of those words of Christ: "*Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*" (St. John xx. 23.)

They then reduced, as it appears, to a mere matter of form the two Sacraments they professed to retain, namely Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the Priests and of the Sacraments, they invented an *exclusive means*, never



known in the Church of God, and still rejected by all the Eastern Churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself independently of Priests and Sacraments. They have framed a new *Dogma*, not to be found in any of the Creeds, or in the Canons of any General Council; I mean, the new dogma of *Justification by Faith alone, or by Faith only.*

2. This new doctrine has gone through many changes in course of time. It exists even now under many shades of variety in its details. Still, it may be asserted, that the vast majority of Protestants think that the only means appointed by our Saviour for our being pardoned, justified, and adopted by God, that is, for our passing from a state of condemnation to a state of acceptance with God, with the consequent blessings of grace and state of salvation (or as Catholics would say, from a state of sin to a state of grace), is *faith alone.*

By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as *means of apprehending* justification, or as conditions to obtain it. Protestants by that word *alone* mean also to exclude the Sacraments of Baptism and Penance as *means of apprehending* or possessing themselves of justification, which they maintain is only apprehended by faith.

By the word "*alone*," Wesleyans (who as a body seem, next to the Anglican Establishment, to retain more of Catholic doctrine than other dissenters), and some others, do not actually shut out *hope, repentance, belief in Gospel truths, fear of God, and a purpose of amendment from accompanying faith.* They teach that although it is not the part of these moral acts to secure justification, yet the faith which alone takes hold upon Christ has necessarily these results. Most other Protestants, on the contrary, by the word *alone* seem to exclude (with the exception of belief in the plan of redemption and repentance) belief in all other revealed truths, and all other



interior good moral acts whatsoever, love of God and neighbour, resolution to avoid sin, fear of God, obedience, readiness to do works of penance and the desire to receive the Sacraments of Baptism and Penance; either because they hold it impossible to make these works properly, or because they consider them sinful in themselves, or at least unnecessary and useless for justification.

Indeed, some of them go so far as to consider these interior good acts as well as other exterior good deeds, rather hindrances than dispositions to justification.

To do these acts with the view of being justified, is, they say, like giving a penny to the Queen to obtain from her a royal gift. Come as you are, they add; you cannot be too bad for Jesus. Through *faith alone* in His promise, they assert, you can and should accept Christ's merits, seize Christ's Redemption and His justice, appropriate Christ to yourself, believe that Jesus is with you, is yours, that He pardons your sins, and all this without any preparation and without any doing on your part; in fact, that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that He will forgive your sins and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation.

3. Nothing certainly can be better for us poor sinners than to be converted, pardoned, actually redeemed, saved and united with Christ. Catholics, indeed, cannot aim at anything more needful and desirable than this. The question, however, is not about that. The question is—Is justification, according to Scripture, to be had *only* by this *trusting or faith in Christ for personal salvation*, or is it not?

We know that Christ died for all, and yet that all are not saved, but only such are saved as fulfil certain conditions and become just; so that the promise of salvation is not absolute but conditional. Hence St. Paul says: "*He became to all that obey Him the cause of eternal salvation.*"\*

\* See Hebrews v. 9: also St. Matthew xxv. 46.

Now these conditions, these dispositions demanded by Christ before making us share His merits, His grace, and the fruit of His Redemption, before pardoning and justifying us, are they many, or is there only one? And if only one, is it the *reliance* or *faith in Christ for personal salvation* taught by Protestants, or is it another kind of faith, or some other means?

Some Protestants are apt to say : If I have Jesus Christ with me I cannot wish for more : yes, if by this *kind of faith* you can really have Him ; but if this *kind of faith* is not the *right* means, and if *faith* is not the sole, exclusive means appointed by Him for that purpose, you may imagine that you possess Christ, whilst in reality you do not.

To people who are brought up in the belief of justification by faith alone, and who are constantly told that the word *faith* in Holy Scripture mostly means simple *acceptance* or *reliance on Christ for personal salvation*, this theory of justification by *faith alone* must naturally appear very Scriptural indeed ; for they imagine it to be confirmed every time that mention is made in Scripture of being saved by faith. But on examining, with unprejudiced mind, all the texts generally brought forward in proof of that doctrine, it is found that *not one* of them tells *clearly* in favour of it.

The word "faith," in Scripture, sometimes means *confidence* in God's omnipotence and goodness, that He can and is willing to cure or benefit us by some miraculous interposition. Mostly it refers to revealed truths, and signifies *belief* in them as such. No one has a right to give to the word faith a new meaning, and take it, for instance, to signify reliance on Jesus for being personally saved through this very reliance alone, unless Jesus Christ or the Apostles had, in some instance, *clearly* attributed such a meaning to the word faith, and taught the doctrine of *trust in Christ for personal salvation* as the only requisite for justification. No one should attach a particular meaning to the word *faith*, without having a good warrant in Scripture or in divine tradition.

4. Now in many passages of Holy Scripture in which

*saving faith* is plainly spoken of, by *faith* is not meant *a trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of Him in the Gospel is true, and that what He taught is true. This faith, however, does not exclude, but leads to trusting in Christ, and to all other virtues.

The following are instances. In St. John we read—*“These are written that you may believe that JESUS is the Christ the Son of God; and that believing you may have life in His name”* (xx. 31). It is evident that the saving belief here mentioned is not *a trust in Christ for personal salvation*, but the believing what is asserted of Christ in the Gospel. In St. Mark we read:—*“And after that John was delivered up Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying: the time is accomplished, and the Kingdom of God is at hand; repent and believe the Gospel.”* (i. 14, 15). It is clear that here our Saviour for salvation requires *repentance* and *belief in all the gospel truths*, of course in order to carry them into practice.

Thus, likewise, the whole eleventh chapter of St. Paul's Epistle to the Hebrews (which, as is admitted on every side, treats of saving faith), evidently shows that the object of this *saving faith* is not to make a person confident of actually obtaining mercy through trusting in Christ, but it is to make him certain of the existence of truths not to be discovered by simple reason, but revealed by God.

The saving faith of the Chamberlain of Queen Candace required by St. Philip was not directly a confidence in Christ for mercy, but a belief in His Divinity. (Acts viii. 37.) The faith of the man sick of the palsy, that gained for him the pardon of his sins, was not a reliance on Christ for the forgiveness of his sins, but a belief in the Divine omnipotence and goodness of Christ, that He could and would heal his body. (St. Luke v. 20.) When Jesus Christ said to Martha: *“Every one that liveth and believeth in Me shall not die for ever. Believest thou this?”* Martha answered: *“Yea, Lord, I have believed that Thou*

*art CHRIST the Son of the living God, Who art come into this world.*" (St. John xi. 26, 27.) This was not a trust in Christ for pardon, but a belief that JESUS was the Son of God, the Messias.

Again, Jesus Christ declared that saving faith was to know and believe that His Father was the only true God, and that He Himself was His Divine Son, sent by Him to redeem the world. "*Now this is eternal life; That they may know Thee, the only true God, and JESUS CHRIST whom Thou hast sent.*" (St. John xvii. 3.)

St. Paul, explaining the nature of justifying faith, says: "*For if thou confess with thy mouth the Lord JESUS, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved.*" (Romans x. 9.)\* It is clear that to believe in Jesus Christ, and consequently to believe what He teaches and what He promises, is not the same as a mere confidence in Christ for pardon. When our Saviour said: "*Go ye, therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you.*" "*He that believeth and is baptized shall be saved; but he that believeth not shall be condemned*" (St. Matth. xxviii. 19, 20, and St. Mark xvi. 16), our LORD evidently spoke of saving faith, and this faith was simply to believe the revealed truths taught by Christ and preached by the Apostles, with the intention of practising them, as a necessary condition of justification.

These texts, which all refer to saving faith, prove to evidence that not *trust* in Christ for *personal salvation*, but the *faith of the Creed, the faith in revealed truths, the faith of the Gospel*, as St. Paul calls it (Philippians i. 27), *is the faith availing for justification*, though this saving faith, as we have said, does not exclude *trusting* in Christ but leads to it.

St. Paul confirms all this plainly in his Second Epistle to the Thessalonians, where he says that *the love of the truth* is necessary for salvation (chap. ii. 10)—that not to believe the truth is to wish not to be justified, but to be *judged* (verse 11)—that we are chosen to salvation and

\* See also Philippians iii. 9, 10.

sanctification *through belief of the truth* (verses 12, 13). That by faith of the truth St. Paul meant, believing everything revealed by God, and taught by the true Messengers of God, he makes sufficiently clear in verses 14, 15, where he tells them to stand fast and hold everything they had been taught by him.

5. Now surely it must be admitted, that whenever in other parts of Holy Scripture saving faith is spoken of without any clear indication of its meaning (the word *faith* being left unexplained by the context), such a meaning should be attached to this word *faith* as is *clearly set forth* in other texts; according to the universally accepted rule of interpretation, that we must interpret the obscure or less clear texts of Scripture by those that are more clear. To interpret passages of Scripture which are not clear as though clear, and some even in contradiction to other clear texts, is against reason, and violates the first rule of interpretation.

In no text of Holy Scripture in which *saving* faith is clearly mentioned, are we compelled by the context to take the word *faith* to mean *primarily trust*, and not *belief in Gospel-truths* as the *first* and *direct* meaning. Therefore to take certain texts of Scripture in which faith, or belief, or approaching to Christ is mentioned, and take them to mean *reliance in Christ* for pardon as the primary meaning, and that reliance as the sole means of justification, is a mere assumption, and contrary to the rule of interpretation just mentioned.

6. To trust in God for mercy and pardon has certainly its place along with the other *dispositions* in the plan of justification. But nowhere in Holy Scripture is justification clearly attributed to *that trust as the sole apprehending instrument of justification*.

Thus we see that if the penitent Publican *trusted* in the mercy of God, it was not at the same time without some *love of God, fear, repentance, prayer, confession of his guilt, and humility*, shown by his standing at the far end of the Temple, striking his breast, and calling himself a sinner; and there is no allusion made to his having been forgiven only in view of his trust as the *sole appre-*

*hending instrument of justification*, but rather having regard to all the aforesaid dispositions, *trust* included, and especially his humility, which our Saviour contrasted with the pride of the Pharisee, who boldly felt assured that he was justified. And of this penitent Publican our Saviour declared : "*I say to you this man went down into his house justified rather than the other.*" (St. Luke xviii. 14.) Thus St. Peter speaking to Simon the sorcerer, though he raised somewhat his hope for pardon, yet he said to him : "*Do penance therefore from this thy wickedness : and pray to God if perhaps this thought of thy heart may be forgiven thee.*" (Acts viii. 22.)

Thus it is also clearly said that "*we are saved by hope*" (Romans viii. 24) ; but it is not said that this *hope* or *trust* is the only *apprehending instrument of justification* ; and *faith* or *belief in Gospel-truths* is not excluded, but implied in it, as Protestants also teach ; and this faith in Gospel-truths demands in its turn, and leads to all the other dispositions which the revealed Word of God requires, not for apprehending justification, but for being rendered fit to receive it. If you pretend that by trusting in Christ you apprehend Christ and become justified, then it is through your efforts and through your work you get justification—then the getting of justification depends on you, not as merely disposing yourself, as Catholics teach, but as on an active agent ; then would justification not be *gratis*, but partly a fruit of your work.

This novel *apprehending*, besides being *unscriptural*, is also *uncalled for*. God bestows His justification on us when He finds us disposed to receive it. No *apprehending instrument* is required. We simply receive His justifying grace when it is given to us, just as we receive any other grace. Trusting is not in itself apprehending ; it is quietly expecting and waiting the gift of God to be given by Him when He shall be pleased to bestow it on us, even without our perceiving it. Thus a man on the point of drowning, without his grappling at anything, is caught and rescued by another, moved to compassion by his miserable condition, by his cries, by his humble



prayer, and by the confidence he places in him who comes to his rescue.

Luther admitted that justification and salvation by faith alone was a new doctrine, for in his comments on 1 Corinthians v., he was vain enough to speak of himself as one "to whom the mystery of genuine faith, *hidden from former ages in God*, had been revealed." But having determined to introduce his newly-invented doctrine of justification by a mere reliance in Christ for pardon, which he called faith, and despairing to find another text that could serve his purpose better than the text of St. Paul, Romans iii. 28, "*For we account a man to be justified by faith without the works of the law*," thought of making this text the great bulwark of his new doctrine; and being at the same time fully convinced that even this text was insufficient to establish his new principle, he betook himself to the mad expedient of corrupting this passage, adding the word *alone* ("*allein*," which word still remains in the Protestant German version of the Bible) to the word *faith*, in order to make it appear that saving faith was not only in contrast to the works of the Old Law, called by St. Paul the *law of works*, but also to the deeds of the New Law, called by the same holy Apostle the *law of faith*; that thus it might help him to start a new method of justification by faith alone.

People remonstrated with him on every side on this account; even his fellow-reformer Zuinglius accused him in these sharp words: "Luther, thou corruptest the Word of God. Thou art seen to be a manifest and common corrupter and perverter of Holy Scripture;" but it was of no avail. Despairing to find one text in the whole Scripture to prop efficiently his device, and seeing the necessity of introducing this word "*alone*" in order to give this passage the appearance of favouring his novel principle of justification by faith *alone*, he declared unblushingly that this word should remain in spite of everything and of everybody; and this on no other but his own authority, and for no other reason than his own will.

The new doctrine started by Luther was adopted by



the State Church of England, and embodied in the eleventh of the "*Thirty-nine Articles of Religion*" of 1562, *still in force*, in these words: "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

During fifteen centuries, both in the Western and Eastern Churches, the *saving faith* mentioned in Holy Scripture was always understood to signify belief in God and God's revelation, as such belief naturally leads to the adoption of all prescribed dispositions and means for being justified; and the kind of apprehending saving faith which means *confidence to get pardon*, without the Sacraments, by the sole means of that confidence, as taught in these later times by Protestants, was then unknown.

Luther invented, as we have said, this doctrine, and was the first to affix such meaning to the word *faith*. His new interpretation of the word was adopted in course of time by a vast number of Lutherans, Calvinists, and other Protestants; and from that period only there existed men who saw in the word *faith*, occurring so frequently in Holy Scripture, that which had never been seen by the fathers, by the Doctors, by the Saints, and by the whole Church of God.

To show the unfairness of taking the word *faith* occurring in Holy Scriptures in this new Protestant sense of *trust in Christ for pardon, to the exclusion of any other disposition or means*, and not in the Catholic sense of belief in revealed truths, which belief virtually implies the use of all dispositions, *trust included*, and of all proper means, allow me to use the following illustration.

Suppose that a man afflicted with a grave disease sends for a physician of repute. The physician comes and prescribes, and, to inspire the patient with more confidence, tells him, "Only believe in me and you will be cured." Can we suppose that the poor sufferer, on the departure of the physician, would say: "I shall take no medicine, for the physician said: *only believe and you will be cured?*"

Such way of reasoning and acting seems impossible to

occur with regard to the cure of the body, but respecting the cure of the soul it is an unhappy matter of fact that thousands of persons fall into this sad mistake.

7. We seem to hear JESUS, our Heavenly Physician, say : I died for all, and thereby prepared in my Blood a remedy for all. If you would have the merits of My Passion and Death applied to you, and free your souls from sin, you must come to Me, you must believe that I am what I represent Myself to be, and you must believe all that I teach. (St. Mark xvi. 15, 16.) Moreover, assisted by My grace, you must fear and serve Me. (St. Luke i. 50 ; Proverbs i. 7, xiv. 27, and xix. 23 ; Psalm lxxxiv. 10 (or Prot. version lxxxv. 9) ; Psalm cii. (or ciii. 11-13.) You must hope and trust in My goodness, omnipotence, and mercy. (1 St. John iii. 3 ; Romans viii. 24 ; Psalm xxxii. (or xxxiii.) 18.) You must love me. (Galatians v. 6 ; 1 St. John iv. 19 ; St. Luke x. 27.) You must love your neighbour (1 St. John iii. 14, and iv. 7-16 ; 1 St. Peter iv. 8 ; St. James ii. 25 ; Daniel iv. 24) ; and forgive your enemies. (St. Matt. vi. 14, 15 ; St. Mark xi. 25, 26 ; 1 St. John iii. 15.) You must humble yourselves, and be sorry for the sins you have committed, hate the evil you have done, and repent. (Psalm l. (or li.) 19 ; Psalm cxlvi. (or cxlvii.) 3 ; St. James iv. 6 ; 1 St. Peter v. 5 ; Isaias lvii. 15 ; St. Luke i. 51, 52.) You must turn to Me, amend your lives, have a good intention of avoiding sin for the future, of keeping My commandments, and of doing works of penance. (Zacharias i. 3, 4 ; St. Luke x. 13, and xiii. 5 ; Ezekiel xviii. 21, 30, 31 ; St. Matt. iii. 7, 8 ; Acts ii. 38.) If, assisted by My grace, you come to Me with these dispositions, then I am ready to apply to you the Atonement of My Passion and Death, not as though this mercy were *due to any merit of yours*, but *freely without any price* to grant you forgiveness of your sins, to unite you to Myself by justifying grace, and place you in a state of salvation through the Sacrament of Baptism (Acts ii. 38 ; St. John iii. 5 ; Titus iii. 5 ; Ephesians v. 26), or through the Sacrament of Penance. (St. John xx. 23.) In one word, I say to you, Believe ; and you are saved.

The natural import of these last words would be, believe that I am what I declare myself to be, and believe what I teach. Do also what I have told you to do, and then you shall have the merits of My Passion and Death applied to you, and you shall be justified.

It would be unwarrantable to detach the last words, *believe and you are saved*, to disconnect them from what preceded, and then cry out: "The Lord declares that faith alone is necessary, faith alone is sufficient for our justification; we have *only to trust in Christ for pardon*, and we are justified."

The Catholic Church, therefore, teaches the necessity of faith or belief in revelation, of hope or trust, fear and love of God, humility, repentance, purpose to observe the Commandments and to apply for the Sacraments to obtain justification. Her teaching accords with Holy Scripture, whilst the Protestant theory of justification by *faith alone* is not according to Scripture rightly interpreted, but is opposed to it.

8. Even by the light of reason and common sense, one can see that it is right on the part of God that He should require these dispositions in a sinner before granting him the free gift of justification. What more reasonable than that our Saviour should say: If you wish that I should grant you pardon of your sins and apply to you the merits of my Passion and Death and justify you freely, do not contradict Me and disbelieve what I have revealed, but believe Me and have faith; do not despise Me, but fear and revere Me; do not despair, and do not distrust Me as if I were unmerciful, but trust and hope in Me; do not reject Me, but love Me; be not unconcerned about having offended Me, or about offending Me again, but detest your sins, be sorry for them, and be determined with the help of My grace to avoid all sin in future, and to keep My Commandments: for if you be wanting in these dispositions, you set yourself in opposition to Me, you offend Me, and reject Me; and so long as you are in this deplorable state of opposition to Me, you are unfit to receive My mercy, My pardon, and My grace.

9. The common pretext put forward by many Protes-

tants for looking upon *reliance on Christ for pardon* as the only thing required for justification, and for rejecting all other, seems to be, that they regard this *kind of faith as simple acceptance* of a gift freely offered, and do not consider it a work, whilst the other dispositions, they think, not being simple acceptance but something else, are *works*, and, if such, they cannot be admitted as requirements for justification, for St. Paul, they say, expressly declares that we are not justified by works.

This, however, should not create a difficulty, for St. Paul, as we have already pointed out, when he said that we are justified by faith without the works of the law, clearly meant that Christian justification was totally different from the kind of justification which the Jewish converts imagined it to be. They thought it was nothing else but the result of their own exterior good works, independent of grace; whilst Christian justification, or justification by faith, is a free gift of God; he therefore insisted that the Jewish rights and ceremonies, now done away with, never could of themselves effect justification: and that though the moral precepts are still in force, and therefore good and necessary to be kept, yet that justification was not a natural fruit of, nor due to, the keeping of them as a strict debt; but justification was granted freely as a free gift, *undeserved as a claim or merit* by good works done without grace or even by works done with the help of Divine grace.\* But St. Paul never meant to discountenance Gospel works, that is, internal or external moral acts or good works, done by God's grace before being justified, and done, not as deserving justification, but as a preparation to it, for if he had meant to assert such a thing, he would have set faith against faith, grace against grace, God against God, just as if God were discountenancing what He Himself had inspired and helped them to do. St. Paul could never have meant that.

Protestants admit that these works are *good* and *necessary* to be done after being justified as fruits and

\* The Council of Trent declares: "None of those things which precede justification, whether faith or good works, can merit this grace" (of justification). (Session vi., chapter 9).

signs of justification. How can it be wrong or useless to do them before? How can they be supposed to have been discountenanced by St. Paul, merely because he said that justification is not the natural result of ceremonial, or even of good moral works? Although justification is not the result of good works, yet good works are congenial to and in harmony with justification, and an indisposition to good moral works is an indisposition to justification; and therefore a willingness to do those moral works is a good disposition to justification. St. Paul cannot be supposed by the expression just quoted to have discountenanced good works before being justified, in view of being justified, so long as we regard them as dispositions or preparations to justification, and not as producing justification, since justification is *purely a gracious, free gift of God*.

To be convinced that St. Paul, in that passage and in other similar passages, did not mean to depreciate good moral works, done with the help of Divine grace as dispositions for justification, but only meant to set aside *certain kind of works*—as the Jewish rites and ceremonies, or works merely done in the order of nature without faith and grace—let us observe that, if we had to understand St. Paul in these passages to exclude all sort of good moral works, faith itself would have to be excluded, as faith is evidently the work of the mind and of the will, as much as fear, love, and repentance. Even that kind of faith which resolves itself into a mere *confidence for personal salvation* is also an *act* of the mind and of the will, and therefore a *work*; and pre-supposes two acts, of the mind and of the will, namely, belief in revelation, and consent of the will and affection to this plan for obtaining justification.

In fact, faith is clearly called 'work' in the Gospel itself in which we find these words:—"What shall we do that we may work the works of God? JESUS answered, and said to them: This is the work of God, that you believe in Him whom He hath sent." (St. John vi. 28, 29.)\* Now faith,

\* Also St. Paul calls faith a work. "*Being mindful of the work of your faith.*" (1 Thess. i. 3, and 2 Thess. i. 11.)

though a *work*, is not excluded, but required by St. Paul, because a *work of faith*, and not a *work of the law*: for the same reason the *fear of God*, *hope*, *charity*, *repentance*, *humility*, *willingness to obey*, and other dispositions, though acts of the mind and of the will, are works, and not excluded by St. Paul.\* Even supposing that these inward acts of virtue have been carried out into outward acts, yet because they are *works of faith*, done through, and as fruits of, faith and grace, and are not *works of the Jewish law*, nor mere efforts of natural strength, they should not be regarded as excluded by St. Paul as dispositions to justification.

In that and other instances St. Paul makes mention only of faith, because faith (that is, belief in revealed truths) is the root and foundation of all other supernatural virtues, and because a true lively faith cannot remain inactive, but makes a man ready to carry at once into practice all that faith requires to the intent for which faith is given; therefore it was not necessary that St. Paul should mention the works of faith. It was enough to mention *faith*, since *faith* (that is, belief in revealed truths) leads to all other dispositions which faith requires to effect its purpose, being itself, so to speak, a spring of work. And this is still more apparent if we consider the people whom he was addressing. They certainly would not even have dreamt of an inactive principle of religion, or of an idle faith, and, therefore, it was quite enough, for his purpose, to discard the works of the Old Law and mention only *faith*. To do so answered better the object he had most at heart in his Epistle, of winning them. He took care not to excite their susceptibility or opposition by putting flatly before them a New Law superseding the Old, but insinuated it in an inoffensive manner by the word *faith*, meaning *belief in the New Law of Grace*. As the word LAW in common speech amongst the Jews meant the *whole system* of the ancient Dispensation, so the word FAITH was intro-

\* The necessity of doing good moral work, observing the Commandments, and avoiding sin in order to persevere in justification and obtain salvation, is made manifest from Matt. xix. 17; 1 John ii. 4; and from Epistle to the Romans xi. 6-13. Look also at the references to the same.



duced as a contradistinction to mean the *whole system* of the new Christian Dispensation.

10. That St. Paul in these passages, by the expression *without the works of the law*, did not exclude other dispositions except faith, but implied them in the word *faith*, is made still more clear by other passages of his, in which he also attributes justification to hope, charity, fear of God, penance, willingness to keep the law, and Holy Baptism.

Thus, with regard to hope, he says: "*We are saved by hope.*" (Romans viii. 24.)

As to charity, he says: "If I should have ALL faith (therefore also what Protestants call saving faith), so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 2.) Again, The faith that availeth is a "*faith that worketh by charity.*" (Galat. v. 6.)

As to penance, he says: "*For the sorrow that is according to God worketh PENANCE steadfast UNTO SALVATION.*" (2 Corinth. vii. 10.)

As to willingness to keep the Commandments, St. Paul says: "*The doers of the law (of faith) shall be JUSTIFIED.*" (Romans ii. 13.) Again: "*Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of OBEDIENCE, UNTO JUSTICE.*" (Rom. vi. 16.)

As to the Sacrament of Baptism, St. Paul says clearly that by it we partake of Christ's Death and Redemption and are justified from sin. "*He SAVED us, by the LAVER OF REGENERATION, and renovation of the Holy Ghost.*" Titus iii. 5.) "*Know ye not that all we, who are baptized in Christ JESUS, are baptized in His death? For we are buried together with Him by Baptism unto death.*" (Rom. vi. 3, 4.)

Now, unless we were to accuse St. Paul of contradicting himself, we must conclude from these passages that by the expression "*without the works of the law*" he did not exclude the *works of faith*; on the contrary, we are compelled to admit that in the word *faith* he includes them. And as it would be unreasonable to pick out one of these passages, and say, for example:—We are clearly



told by St. Paul that we are "*saved by penance*," therefore neither faith, nor hope, nor humility, nor prayer, nor anything else is necessary for salvation, but penance alone is required and is sufficient, or at least penance is the only thing that apprehends justification; so equally unreasonable would it be to look upon *faith* in the sense of *trust* as the only disposition or condition necessary, or the only means to attain justification. By this Catholic interpretation, not only is St. Paul made to agree with himself, but also with other parts of Holy Scripture, as, for instance, with those already quoted.

11. The necessity of these various dispositions to fit us for the reception of the free gift of justification is in such harmony with Scripture, reason, and common sense, that although Protestant ministers preach very warmly and frequently upon this cherished theory of *justification by faith alone*, yet in practice, as can be seen in their tracts, books, sermons, and hymns, they not unfrequently, by way of preparation for the reception of justification by faith, excite people to repentance, to the love of God and of our neighbour, to a fear of wrath to come, to confidence in the mercy of God and to prayer.\* They even pray with them on their knees, and often repeat with them those words of the penitent Publican. "*O God, be merciful to me a sinner.*" In fact, practically, they excite the people to all those dispositions which Catholics teach should always accompany faith, confession itself not excluded. Thus, during the Revival Meetings of Messrs. Moody and Sankey from America in London in the year 1875, any person, who, being moved by Mr. Moody's earnest appeals to seek conversion, had resorted to the "Inquiry Room," was handed over to a Protestant minister or other person, to whom the dis-

\* Thus, for instance, in the "*Justified Believer*" of Mr. W. Mackenzie, M.A., the person to be justified is encouraged to prepare himself for it by feeling alarmed and terrified, by believing the Gospel record, by intense anguish and sorrow, by conflict of spirit, and by feeling the trouble, the wounds, and the burden of the soul, by readiness to obey, by feeling unworthy, sorrowful, and ashamed like Ezra, by making a strict examination of conscience (p. 65), by weeping like St. Peter and Mary Magdalen. The same thoughts occur in the "*Pilgrim's Progress*," and other Protestant works on justification.

tressed one opened his or her conscience, making acts of contrition, and expressing determination to lead a good life; in fact, the penitent may be said to have made to the other a candid confession.

This evidently shows that a great many Protestants, whatever be their teaching in theory, encourage in practice those other good dispositions which Catholics believe to be requisite in order that justification may take place, feeling that to do so is consistent with Holy Scripture, with reason and good sense, with the honour due to Jesus Christ, and with His free gift of justification.

Wesleyan Ministers, in fact, professedly teach that faith is not saving faith unless it includes repentance, fear of God, belief in Gospel truths, and obedience. If the requirement of these four acts, or moral works, does not prevent the Wesleyans and other Protestants from considering a believer to be justified "*gratis by God's free grace, through the redemption that is in Christ Jesus,*" the same should be said of Catholics, though, besides the four moral acts mentioned, admitted to be needful by Protestants, they require a few more, namely, consent to the suggestions of preventive grace, incipient love of God and desire to receive the Sacraments. Catholics can thus truly speak of having "*their hearts purified by faith*" (Acts xv. 9), because actuated by a *lively faith in Gospel truths*, as it embraces, or rather holds forth not only some, but *all* the requirements for justification.

Another proof that very many Protestants in their hearts look upon the Catholic system of justification as Scriptural and reasonable is, that when they undertake to oppose it, they do not give as their reason of opposition that Catholics require belief in God's revelation, fear of God, repentance, humility, a willingness to do penance, and to keep the Commandments (which indeed is all that the Catholic Church teaches to be needful for receiving pardon and justification in the Sacrament of Penance); but the reason they assign is, that Catholics, as they imagine, exact a long series of penitential or other works, in order to be justified.

The fact, however, is, that no Catholic theologian

teaches that these penitential works should necessarily be done *before* justification in order to be justified. Nor does the Council of Trent teach that. The only conditions for justification which that General Council requires (Session vi., chapter 6), are *faith* in God and in our Saviour JESUS CHRIST, *consent* to the suggestions of preventive grace inciting us to conversion, *dread* of the effects of Divine justice, excited by motives derived from the teaching of faith, united at the same time with *hope*. In this hope, *love's dawn*, or the *initial love of God*, may already be traced, called forth by the consideration of Divine mercy and Christ's merits. Finally, sincere *hatred* of sin, and a firm *resolution* of amendment of life.

A sinner may receive justification in the Sacrament of Penance without having previously performed any penitential work. To be willing to perform them afterwards suffices.

The necessity of performing penitential works before justification is not even mentioned by the Council of Trent. Hence the constant ordinary practice of the Church is to grant absolution to the true penitent in the tribunal of penance, before he has performed any exterior act of penance. If sometimes it is done otherwise it is in rare and exceptional cases. No doubt it is better if a person by way of preparation does some penitential actions,\* but this is not absolutely necessary.

About the works of penance, Catholic theologians say that a man who wishes to be justified *must be willing* to bring forth worthy fruits of penance, because Christ says: "*Except you do penance you shall all likewise perish.*" (St. Luke xiii. 5.) That the word *penance* includes also exterior works of penance, appears clearly from the 21st verse of the eleventh chapter of St. Matthew, and Acts of the Apostles xxvi. 20. Surely Protestants cannot find fault with us because we teach that in order to be justified, at least a *willingness* should be required of the sinner to observe this commandment as well as all other commandments. Are they prepared to say that a man can be justified whilst determined to break the Commandments?

\* See Isaiah i. 16, 17, 18.

I think not; for this would amount to saying that a man is in a fit disposition to make peace with his enemy while offering him a new insult, or in a fit condition for receiving a gift while striking the giver, or that the giver cannot show his readiness and freedom in giving, unless He should give to a person who is in open revolt against him.

Our Protestant brethren, therefore, cannot do better than adopt openly the teaching of the Catholic Church, so clearly set fourth in the General Council of Trent, which requires the above enumerated dispositions for the reception of the grace of justification in the Sacraments of Baptism or of Penance, and at the same time professes to believe, and solemnly teaches, that justification is *not merited* by those dispositions, but that a man is, notwithstanding those dispositions, justified *freely* and *gratis*, purely through the *gracious goodwill* of God. Here are the precise words of the Council:—“*Gratis autem justificari ideo dicamur, quia nihil eorum quæ justificationem præcedunt, sive fides sive opera, ipsam justificationis gratiam promerentur; si enim gratia est, jam non ex operibus, alioquin ut idem Apostolus inquit, gratia jam non est gratia.*” (Session vi., chap. 8.) “But that therefore we are said to be justified freely (*gratis*), because none of those things which precede justification, either faith or works, deserve that same grace of justification; *for if it be grace then it is not from works; otherwise, as the same Apostle says, grace is no more grace.*”

Take an illustration from the widow spoken of in the Fourth Book of Kings, chapter iv. (2nd Book in Protestant Version). By doing what she was told by the Prophet Eliseus, that is, by borrowing empty vessels and by pouring in the oil she was not the cause of the prodigious multiplication of that liquid, nor did she, by so doing, deserve it, but that miraculous supply of oil was still a free gift of the Prophet; and yet if she had not done what she was told she would have got no oil. Thus, notwithstanding the dispositions demanded by the Catholic Church for obtaining justification, and all dispositions and preparations on the part of the subject, justification is still a free gift of God.

Where there is a living human body there is a soul : so likewise where there is the true Church of Christ, compared by St. Paul to a living body, there is the Holy Spirit which animates it. As the Catholic Church is always guided in her teaching by the Holy Spirit (Acts xv. 28), if we set ourselves against the Church we set ourselves against the Word of God and against the Holy Spirit ; but if we allow ourselves to be guided by the Church, we cannot go wrong, and we feel sure that we are guided by the Holy Spirit ; “ *the Spirit Himself giveth testimony to our spirit that we are the sons of God.*” (Romans viii. 16.) “ *For whosoever are led by the Spirit of God, they are the sons of God.*” (Romans viii. 14.)

Would that our Protestant friends might see that there theory of justification rests upon a mistake, by attributing to the word *faith*, occurring in Holy Scripture, the sense of trust as the primary meaning, under the specious reason that *trust* supposes *faith in Gospel truths*, and *faith in Gospel truths* leads to *trust in Christ for pardon* ; not perceiving that the same thing could be said of the fear and love of God, of repentance and of obedience, all of which, in germ, are implied in *faith in Gospel truths*, and *faith in Gospel truths* leads to them ; and that therefore *trust* is no more apprehending justification than is *faith in Gospel truths* itself and the other above-mentioned acts of virtue, but *all* must be placed only in the rank of dispositions or conditions towards being justified.

In a sermon on “ *Justification by Faith*,” preached in 1812, in Albion Street Chapel, Leeds, by Mr. Jabez Bunting, and published at the request of the Methodist Conference, then assembled in that town, the preacher devotes a full page of his pamphlet to prove that justification is nothing else in itself than the pardon of our sins.\* But regeneration, and therefore justification and

\* This agrees with the Catholic teaching, provided this pardon is not separated from the infusion of charity in the soul.

St Bernard speaking the sentiment of the Catholic Church says : “ Happy, and truly happy he whose sins God will not lay to his charge. To be justified it needs but to have His favour whom we have offended. Not to sin belongs to God alone. *The indulgence of God is man's justice.*” (See work on the Love of God, and fragments from a fragment, by St.; Bernard, translated by Marianne Caroline Patmore, and Coventry Patmore page 87.)

pardon of sins, given for the first time are clearly attached by our Lord to the Sacrament of Baptism (St. John iii. 5), which is emphatically styled by St. Paul "*the laver of regeneration*" (St. Titus iii. 5); and again our Lord Jesus Christ has plainly and peremptorily attached the pardoning of sins at other times to the sacramental absolution of the priest (St. John xx. 21-23), and not to mere *trusting*; though *hope* or *trust in God* is in itself one of the necessary dispositions never to be omitted on coming to the Sacrament of Penance, as the Catholic Church teaches.

Let our Protestant friends not forget that there is such a thing as a perverted trust, called presumption, when a man will trust and at the same time neglect the necessary conditions, and the use of the necessary means appointed by God to obtain salvation. In that case it is not *trusting in Christ*, but rather *against Christ*. This is not doing a thing *pleasing to God*, but rather *tempting God*. It is not *to hope against human hope* as Abraham laudably did, but rather *to trust against godly trust*.

*Prayer.*—O GOD, GIVE LIGHT TO SEE, AND STRENGTH TO EMBRACE THE TRUTH, TO THY HONOUR AND GLORY, AND FOR THE SALVATION OF OUR SOUL, THROUGH JESUS CHRIST OUR LORD.—*Amen.*

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#### NO. 7.—LIST OF THE CHIEF FATHERS OF THE CHURCH AND OF SOME OTHER NOTED ECCLESIASTICAL WRITERS.

*B.* signifies *Bishop*, *f.* *flourished*, *c.* (*circa*) *about*, *d.* *died*.

The Fathers of the Church are writers, for the most part Bishops, who flourished in the Church within the first twelve centuries, who have always been highly esteemed for their great learning in matters of Christian Religion, and almost all of them for their exalted holiness of life.

They are considered trustworthy witnesses of what was generally taught in the time in which they lived, and of the Apostolic Tradition.

As such, they have been venerated by all antiquity and by the later ages; and their teaching about faith and morals has always been considered of great weight, especially when they all agree in what they state.

It is, therefore, important to know something about them, especially in what part of Christendom they lived, and in what time they flourished. The nearer they are to Apostolic times, the weightier is their authority.

The following list will be useful to many :—

*Fathers of the First Century.*

St. Barnabas, Martyr, Bishop of Cyprus, a disciple of St. Paul, who died about A.D. 76.

Hermas, flourished about the year 90.

St. Clement, Roman Pontiff, *d.* 100.

*Of the First and Second Cent.*

St. Ignatius, *B.* of Antioch, Martyr, *d.* 114.

St. Polycarp, *B.* of Smyrna, Martyr, *d.* 155.

St. Papias, *B.* of Hierapolis, *fl.* about 120.

St. Quadratus, *B.* of Athens, *fl.* about 123.

*Of the Second Cent.*

St. Justin of Sichein, Palestine, professor of Philosophy, Martyr, *d.* 163.

Tatianus, Disciple of St. Justin, Martyr, *d. c.* 170.

St. Hegesippus, a converted Jew, *d.* about 180.

St. Apollinaris, *B.* of Hierapolis, *fl.* about 176.

Melito, *B.* of Sardis, *fl.* about 176.

Athenagoras, Christian Philosopher, *fl.* about 176.

St. Theophanes of Antioch, *d.* about 186.

St. Dionysius, *B.* of Corinth, *fl.* between 161-192.

*Of the Second and Third Cent.*

St. Irenaeus, *B.* of Lyons, terse, energetic, *d.* 202.

Apollonius of Rome (Senator), *fl.* 180-210.



Clement, Priest of Alexandria, elevated in his style, *fl.* *d.* about 217.

St. Hippolytus, Bishop and Martyr, *d.* 235.

Tertullian of Carthage, concise, energetic, *fl.* between 195-230.

*Of the Third Cent.*

Caius of Rome, priest, *fl.* between 211-217.

Minutius Felix of Rome, Orator and Govrn. Consultor, *fl.* about 220.

Julius of Africa, *fl.* about 221.

Origen, *P.* of Alexandria, too diffuse, *d.* 253.

St. Cyprian, *B.* of Carthage, Martyr, vigorous, *d.* 258.

St. Dionysius, *B.* of Alexandria, *d.* 265.

St. Gregory, Thaumaturgus, *B.* Caesarea, *d.* 265-270.

St. Archelaus, *B.* of Casari, *fl.* 276-282.

St. Anatolius, *B.* of Laodicea, *fl.* between 270-283.

*Of the Third and Fourth Cent.*

St. Victorinus, *B.* of Pictavium, Martyr, *d. c.* 302.

St. Methodius, *B.* of Patara, Martyr, *d. c.* 303.

St. Pamphilus of Caesarea, Apologist, Martyr, *d.* 309.

St. Peter, Patriarch of Alexandria, *d.* 311.

*Of the Fourth Cent.*

Arnobius of Africa, Rhetorician, *fl.* about 310.

Lactantius of Fermo, Rhetorician, *d.* about 325.

Eusebius, *B.* of Caesarea, *d.* 340.

St. James, *B.* of Nisibi, *d.* between 338-350.

Firminius, Martyr, *fl.* about 340.

St. Hilarius, *B.* of Poitiers, styled by St. Jerome, the "Rhone of Latin Eloquence," *d.* 367-368.

St. Eustachius, *B.* of Antioch, *d.* 360-361.

St. Athanasius, *B.* of Alexandria, *d.* 371-373.

Luciferus of Cagliari (Sardinia), *d.* 371.

St. Basil, *B.* of Caesarea, pure and elegant, *d.* 373.

Titus, *B.* of Bostra, *d.* about 378.

St. Ephrem Cyrus, Deacon of Nisibi, Mesopotamia, *d.* 379.

St. Zeno, *B.* of Verona, *d.* about 380.

- St. Damasus from Spain, Roman Pontiff, *d.* 384.  
 St. Cyril, Patriarch of Jerusalem, *d.* in the year 386.  
 St. Gregory of Nazianzum, Asia Minor, Abp. of Constantinople, sublime, majestic, *d.* 389.  
 St. Macarius, Senior (or the Elder), *d.* 390-391.  
 St. Amphilochius, *B.* of Iconium, *d.* after 394.  
 St. Gregory, *B.* of Nyssa, brilliant, pleasing, *d.* after 394.  
 St. Philostratus of Brescia, *d.* between 387-397.  
 St. Pacianus, *B.* of Barcelona, *d.* 392.  
 Didymus of Alexandria, *d.* about 395.  
 St. Ambrose, Bishop of Milan, concise, pointed, *d.* 397.  
 St. Optatus of Africa, *B.* of Milevi, *fl.* about 370.  
 St. Asterius, *B.* of Amasea in Pontus, *d.* 400.

*Of the Fourth and Fifth Cent.*

- St. Jerome of Stridon (Dalmatia), priest, *fl.* 370, *d.* 420.  
 St. Epiphanius, *B.* of Salamina, Cyprus, *d.* 403.  
 St. John Chrysostom of Antioch, Arb. of Constantinople, perspicuous, splendid, *d.* 407.  
 St. Gaudentius, *B.* of Brescia, *d.* about 410.  
 St. Prudentius from Spain, styled the glory of the Christian Poets, *fl.* about 405.  
 Rufinus of Aquileia, Priest and Monk, *d.* 410.  
 Sulpicius Severus of Agen, Priest, *fl.* about 415.  
 St. Augustine, Bishop of Hippo, universally admired, *fl.* 386, *d.* 430.  
 St. Paulinus, *B.* of Nola, *d.* about 431.

*Of the Fifth Cent.*

- Sinesius, *B.* of Ptolemais, *d.* 429.  
 St. Nilus of Mount Sinai, Abbot, *d.* about 430.  
 St. Isidorus, Priest of Pelusium, Africa, *fl.* 400-434.  
 Cassian John, Priest of Marseilles, *fl.* between 416-433.  
 St. Cyril, *B.* of Alexandria, *fl.* between 412-444.  
 St. Proclus, *B.* of Constantinople, *d.* 446.  
 St. Hilarius, *B.* of Arles, *d.* 449.  
 Marius Mercator, *fl.* between 418-450.  
 St. Peter Chrysologus, *B.* of Ravenna, *fl.* 433-450.  
 St. Eucherius, *B.* of Lyons, *d.* about 450.

Theodoret, *B.* of Cyrus (Zuars), Province of Antioch, perspicuous and pleasing, *fl.* 423, *d.* 458.

St. Vincent of Lerins, Priest of Provence, *fl.* between 434-450.

St. Basil, *B.* of Seleucia, *d.* about 459.

St. Leo the Great, Roman Pontiff, eloquent, *d.* 461.

St. Prosper of Aquitania (Gascogne), *B.* *fl.* 428-463.

St. Maximus, *B.* of Turin, *d.* about 465.

Salvian, Priest of Marseilles, *fl.* c. 430, *d.* c. 485.

St. Apollinaris, of Sydon, Priest, *d.* 484-490.

Faustus, *B.* of Riez, Provence, *d.* after 490.

Gennadius, *B.* of Marseilles, *fl.* c. 494.

St. Gelasius, Roman Pontiff, *d.* 496.

*Of the Fifth and Sixth Cent.*

Vigilius, *B.* of Tapsa, *fl.* about 485.

St. Ennodius, *B.* of Pavia, *d.* 521.

St. Avitus, *B.* of Vienne (France), *d.* 523.

*Of the Sixth Cent.*

Boëthius Manlius, of Pavia, Philosopher, Martyr, *d.* 524.

St. Fulgentius, *B.* of Ruspa (Africa), clear, copious, and sweet, *d.* 533.

St. Caesarius, *B.* of Arles, *d.* 542.

Facundus, *B.* of Hermiana, *fl.* 545.

Cassiodorus of Squillace (Calabria), Abbot, *d.* c. 562.

St. Gregory, *B.* of Tours, clear and elegant, *d.* 595.

St. John Climacus, Monk of Palestine, *d.* 598.

*Of the Sixth and Seventh Cent.*

Venantius Fortunatus of Italy, Abp. of Poitiers, *fl.* c. 565.

St. Eulogius of Alexandria, *fl.* 581.

St. Gregory the Great, Roman Pontiff, *d.* 604.

*Of the Seventh Cent.*

St. Isidore, Abp. of Seville (Spain), *d.* 637.

St. Maximus M., Abbot of Constantinople, *d.* 662.

St. Ildephonsus, Abp. of Toledo, 667.

*Of the Seventh and Eight Cent.*

Venerable Bede, Priest and Monk, native of Jarrow, Northumberland, England, *d.* between 732-735.

*Of the Eighth Cent.*

St. Boniface of England, Bishop of Maintz, Germany, and Martyr, *d.* 755.

St. John of Damascus, styled the Scholastic, Priest and Monk of the Monastery of St. Saba, few hours from Jerusalem, *d.* about 730.

St. Paulinus, *B.* of Aquileia, *fl.* 780.

*Of the Eighth and Ninth Cent.*

Alcuin of York, Disciple of St. Bede, *d.* 804.

*Of the Ninth Cent.*

Paschasius Rathbertus, Monk of Soissons, *d.* 865.

Hincmar, Abp. of Reims, *d.* 882.

Anastasius, Priest, Keeper of the Vatican Library (Rome), *d.* 886.

*Of the Tenth Cent.*

Atto, *B.* of Vercelli, *d.* 945.

Flodoardus or Frodoardus of Epernay, *d.* 966.

Ratherius, *B.* of Verona, *d.* 974.

St. Dunstan, Abp. of Canterbury, *d.* 988.

*Of the Eleventh Cent.*

Burchard, *B.* of Worms, *fl.* 1020.

Lanfranc, Abp. of Canterbury, clear, *fl.* 1070.

Theophylact, Abp. of Constantinople, *d.* about 1071.

St. Peter Damianus of Ravenna, *B.* of Ostia, Cardinal, *d.* 1072.

*Of the Eleventh and Twelfth Cent.*

St. Bruno, Carthusian Abbot, Cologne, *d.* 1101.

St. Anselm of Aosta, Piedmont, Archbp. of Canterbury, *d.* in 1109.

Hugo of St. Victor, Priest, *fl.* 1120.

*Of the Twelfth Cent.*Rupertus, Abbot of Deutch, *d.* 1135.Peter Lombard, *B.* of Paris, *d.* 1145.St. Bernard, Abbot of Clairvaux (Champagne), *d.* 1153.

Eminent Ecclesiastical Writers after this date are known chiefly by the name of Scholastics; as was

Alexander of Hales, *d.* 1245.St. Thomas Aquinas, Dominican, *d.* 1272.St. Bonaventure, Franciscan, *d.* 1274.John Duns Scotus, Franciscan, *d.* 1308.John Gerson, *d.* 1439.No. 8.—CANONISED FOUNDERS OF ORDERS AND  
CONGREGATIONS IN THE CHURCH.

Month of Feast.	Names, Orders, and Congregations.	Died. A.D.
Jan.	15. St. Paul, First Hermit ... ..	342
"	16. St. Anthony, Patriarch of Monks ... ..	356
"	29. St. Francis of Sales, Doctor, Visitation Nuns	1622
"	31. St. Peter Nolasco, Order of Our Blessed Lady of Mercy ... ..	1258
Feb.	7. St. Romuald, The Camaldoli ... ..	1027
"	8. St. John of Matha, Trinitarians ... ..	1213
Mar.	11. St. John of God, Brothers of Charity, for the Sick ... ..	1550
"	21. St. Benedict, Abbot, Patriarch of Monks of the West, Order of Benedictines ... ..	543
April	2. St. Francis of Paula, Order of Minims ... ..	1507
"	8. St. Albert, Compiler of Carmelite Rules ... ..	1214
"	28. St. Paul of the Cross, Passionists ... ..	1775
May	19. St. Peter Celestine, Founder of Celestines ... ..	1296
"	26. St. Philip Neri, Oratorians ... ..	1595
"	31. St. Angela of Brescia, Ursulines ... ..	1540
June	6. St. Norbert, Premonstratensians ... ..	1134
"	9. St. Columb, Ab. Founder of Monasteries ... ..	597
"	19. St. Juliana Falconieri, the Mantellate Servites	1340
"	25. St. William, Monte Vergine near Naples ... ..	1142
July	12. St. John Gualbert, Valombrosa ... ..	1073
"	18. St. Camillus de Lellis, for Visiting the Sick	1648
"	19. St. Vincent de Paul, Lazarists and Sisters of Charity ... ..	1660

July	20. St. Jerome Emilianus, The Somasky	...	1537
"	31. St. Ignatius of Loyola, Founder of the Society of JESUS	... ..	1556
Aug.	2. St. Alphonsus Liguori, Doctor, Redemptorists		1787
"	4. St. Dominic, Order of Friars Preachers	...	1221
"	7. St. Cajetan, Theatines	... ..	1547
"	12. St. Clare of Assisi, Poor Clares	... ..	1253
"	21. St. Jane Frances de Chantal, Foundress, with St. Francis de Sales, of many Convents of the Visitation	... ..	1641
"	21. St. Bernard Ptolemy, Olivetans	... ..	1348
"	23. St. Philip Benizi, Promoter of the Order of the Servites of Mary	... ..	1285
Aug.	27. St. Joseph Calasanz, Founder of the Order of the Pious Schools, called also Piarists		1648
"	28. St. Augustine, Bp. Doc., Augustinians	...	430
Oct.	4. St. Francis of Assisi, Order of Friars Minor		1226
"	6. St. Bruno, Carthusian Monks	... ..	1101
"	15. St. Teresa, Reformer of the Barefooted Car- melites	... ..	1582
"	21. St. Ursula, Patroness of Ursulines	... ..	650
Nov.	4. St. Charles Borromeo, Oblates of St. Charles		1584
"	20. St. Felix of Valois, Trinitarians	... ..	1221

### No. 9.—CHIEF HERESIES.

1. THE ARIANS, founded by Arius, an ambitious Priest of Alexandria, who denied the divinity of our Lord, and said that He was not born of the Father, but made by Him; that He was not equal to, but inferior to, the Father. These heretics were condemned at the *Council of Nice*, a town in Bithynia, A.D. 325, under Pope St. Sylvester I. The *Nicene Creed* was drawn up at this council.

2. THE MANICHEANS, who taught that our Lord did not take to Himself a *real* body, but only the appearance of a body, something similar to what the angels assumed when they visited holy persons, as mentioned in Scripture. They also said that there were *two* gods, a good one and a bad one. These heresies commenced about A.D. 280, and were finally condemned in the fourth Lateran Council by Pope Innocent III., A.D. 1215.

3. THE MACEDONIANS, founded by Macedonius, who had usurped the See of Constantinople. He denied the Godhead of the Holy Ghost, and said that He was only a creation like the angels, but of a higher order. This heresy was condemned at the *First Council of Constantinople*, A.D. 381, under Pope St. Damasus I.

4. THE PELAGIANS, founded by Pelagius, a native of Britain. He denied the existence of original sin in the soul of man, and taught that without the aid of grace man is perfectly able to fulfil the law of God. This heresy was condemned at a council of African Bishops held at Carthage, A.D. 416; the decision of the council being confirmed by Pope St. Innocent I.

5. THE NESTORIANS, founded by Nestorius, Bishop of Constantinople. He taught that there were *two separate persons* in our Lord, one the Son of God, and the other the son of man; and that the Blessed Virgin was not Mother of God, but only of the Man Christ. This heresy was condemned at the *Council of Ephesus*, A.D. 431, under Pope St. Celestine I. The latter part of the 'Hail Mary' was added—'Holy Mary, Mother of God,' &c.

6. THE EUTYCHIANS, founded by Eutyches, who taught that there was only *one nature*, the divine, in our Lord. He said, that at the moment of the Incarnation, the human nature was absorbed by, or changed into, the divine. This heresy was condemned at the *Council of Chalcedon*, A.D. 451, under Pope St. Leo the Great.

7. THE SEMI-PELAGIANS taught that the beginning of Faith and first desire of virtue came from the powers of man alone, unassisted by divine grace. They also said that the grace of final perseverance can be merited by our own efforts, and is not a free gift of God. This heresy was first taught by some priests of Marseilles. It was condemned at the *Second Council of Orange*, A.D. 529; the decrees of the council being confirmed by Pope Boniface II.

8. THE MONOTHELITES said that Jesus Christ had no separate human will, but only a divine one. They were condemned at the *Third Council of Constantinople*, A.D. 680, under Pope St. Agatho.



9. THE ICONOCLASTS, or breakers of holy images, rejected the use of holy images and pictures, and the practice of paying them due respect. They were condemned at the *Second Council of Nice*, A.D. 787, under Pope Adrian I.

10. THE GREEK HERESY AND SCHISM was commenced in 879 by Photius, who, though not a priest, took unjust possession of the See of Constantinople. This schism was consummated in A.D. 1054, by Michael Cerularius, who broke entirely away from the supremacy of the Popes, and established what is called the 'Greek Church.' The Greeks say that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son, as taught by the Catholic Church from the beginning. Photius was deposed and condemned at the *Fourth Council of Constantinople*, A.D. 870, under Pope Adrian II., and St. Ignatius was restored to his See.

11. HERESY OF BERENGARIUS, who was archdeacon of Angers. He said that the Body and Blood of our Lord are not really present in the Holy Eucharist, but only in figure. He was condemned at Rome, A.D. 1078.

12. THE ALBIGENSES taught that there were two Gods and two Christs; they condemned marriage, denied all the Sacraments and the Resurrection of the Body. It was whilst preaching to these heretics that the devotion of the 'Rosary' was revealed by the Blessed Virgin to St. Dominic.

13. THE WALDENSES taught that it was a heinous sin for a magistrate to condemn to death for any crime; that it was a mortal sin to take an oath; and that the clergy became reprobates by holding one farthing's worth of property. The Albigenses and Waldenses were condemned at the *Third Lateran Council*, under Pope Alexander III., A.D., 1179.

14. HERESY OF WICKLIFF. He taught that the Pope is not the visible Head of the Church; that bishops have not pre-eminence over simple priests; that all ecclesiastical powers are either forfeited or are in abeyance during mortal sin; that man is bound to sin; that God approves of sin; that confession is quite useless; and that tem-

poral princes should cut off the head of any ecclesiastic who sinned, &c. These Doctrines were, after the death of Wickliff, preached by *John Huss* and his followers in the towns and villages of Bohemia. Condemned at the *Council of Constance*, A.D. 1414.

15. HERESY OF LUTHER. Luther was a monk of the Order of St. Augustine, and professor in the University of Wittenberg. Pride and jealousy induced him to attack the Ancient Faith, and invent a new creed. Pope Leo X. having granted a plenary indulgence, Luther was annoyed that the commission to preach it was given to the Dominicans, and not to his own Order. He then attacked the doctrine of indulgences itself. He also taught that Faith alone will save mankind; that the sacrifice of the Mass is an abomination; that there is no necessity for confession, abstinence, fasting, or any mortification whatever. He said that priests might marry; he denied the supremacy of the Pope; he wrote against purgatory, free-will, and almost every article of Christian belief.

16. CALVIN, who is regarded as second only to Luther, was the founder of *Presbyterianism*. His chief stronghold was Geneva. He taught, among other things, that God created men on purpose to damn the greater number of them; that God is the author of all sin; and that man has no free-will. He denounced not only the Pope, but bishops and priests also.

At the *Council of Trent*, held from 1545 to 1563 A.D. the heresies of Luther, Calvin, and others were condemned. The 'Creed of Pope Pius IV.' is grounded on the decisions of this council.

17. THE JANSENISTS, so called after their leader Jansenius, Bishop of Ypres, in Flanders. He maintained that man was not free; that it was impossible to keep some of God's commandments; that all good works of unbelievers are sins; that God will punish us for not practising virtues which are not in our power; that our Lord died only to save a few privileged souls, and not the whole human race. Two illustrious French Bishops, *Bossuet* and *Fénelon*, defended the truth against these

heretics. *Christopher de Beaumont*, Archbishop of Paris (1746-1781), was also a great champion of the true faith, and by his virtues and exertions did much to put down this heresy, which had already been condemned by P. Urban VIII. A.D. 1642, and by P. Clement XI. A.D. 1705.

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NO. 10.—ENGLAND NEVER REJECTED, OF HER OWN  
ACCORD, THE CATHOLIC FAITH.

His Eminence Cardinal Manning, preaching in the Church of St. Augustine, Manchester, as reported by the *Weekly Register* of September 11, 1875, said :—

“The English people are a baptized people—a Christian people; they love the Christian name. I believe they would give up their lives if brought to the test (for God would give them grace to do so), rather than forsake their Christianity. What may not, therefore, come hereafter.

Most assuredly there is a jealousy for the Word of God among us. Men love their Bible. They give an immensity every year to print and scatter the written Word of God throughout the nations of the world. They believe the Word of God to be the Bible, and the Bible to be the Word of God. They believe it to be inspired, and in this they do right. But the Word of God is wider than that which is written. There is a living Word of God filling the world, of which the written Word of God is only part. Nevertheless, Englishmen are jealous of that written Word of God, and honour it.

Nay, more, they are jealous for the Spirit of God. They believe in God the Holy Ghost. They do not believe that God is to be worshipped by mere formal empty ceremonies; they feel that mere postures and forms of prayer, unless they come from the heart, are unmeaning things. They would say of them, as was said of Jerusalem: “*I hate your sacrifices and your feasts,*” if they did not spring from a spirit of faith. The English people have a keen sense of this—they feel that they must worship God in spirit and in truth. So it is; and if they

understood the Holy Mass as a Catholic child understood it, they would see through the transparent ritual, and see that it was the worship of Almighty God in Spirit and in truth.

Their jealousy of the Spirit of God made them jealous also of the liberty of conscience. They say—"My soul is my own; I must answer for it. God made it, and Jesus redeemed it; and I must answer to the Spirit of God for the fidelity of my conscience." There is indeed a divine liberty into which we were redeemed by the Precious Blood of Jesus Christ. Where the Spirit of the Lord is, there is liberty. This is true; and in this Englishmen are right.

And they are right, lastly, in one more point, in which my whole soul goes with them, and the soul of every Catholic on the face of the earth. They refuse to be bound by *human* teachers. They refuse to be taught by human authority what they must believe, and what they must do to be saved.

Nay, more, they are jealous of human teachers. They have an instinct that no man has a right to get up and say: "I am your teacher; I am right and you are wrong." They say: "We are all on the same level; every man has his own opinion, and no man has a right to say to us, 'We are your teachers.'" And why? Because they believe that all men are but human, and they feel that there is something in their very faith itself binding them to reject all human teaching, and leading them to place their reliance upon a *Divine* teacher who cannot err. "*If the blind lead the blind shall not both fall into the ditch?*"

They say, justly: "Who are you? How can you call upon me to believe what you say or do what you command? Produce your authority." This is what a Catholic child would say. They knew of no other who could bind their conscience but one, who could say: "*It seemed good to the Holy Ghost and to us.*" They submit to no teacher who has not a *Divine* warrant. He hoped he had given evidence to show that the authority of the Catholic Church was an authority guided by Divine

assistance. . . . The Church of God had in it the Spirit of Truth inseparably united with it, and dwelling there perpetually ; and when they submitted themselves to its teaching and to its decrees, they did so because it was not a human authority, but a Divine one. Let them pray the Holy Spirit to lead them, and let them remember that the test of the guidance of the Spirit of Truth was this, that it taught them that which it taught throughout the whole world. God's Spirit taught the same thing in every place ; and the man who believed that the Spirit of God had led him to any doctrine which was not taught by the Universal Church, fell into error. The words of St. John to those who believed in the doctrine of the Apostles, who said : "*It hath seemed good to the Holy Ghost, and to us,*" are : "*You have the unction from the Holy One, and know all things. You need not that any man teach you ; but as His unction teacheth you of all things, and is truth, and is no lie. And as it hath taught you, abide in Him.*" (1 St. John ii. 20, 27.)

England was once an evidence of the luminous universality of the Kingdom of JESUS CHRIST ; but England is not so any longer. There was a time when there was but one faith over the whole face of this land. There was a time when in every church the holy sacrifice was offered, when there was the same priesthood everywhere, the same ritual, the same worship. There was a time when every man and every little child not only repeated the same symbol of faith, but knew and understood it, every letter, to possess exactly the same meaning. There were no divisions, no desolations then. Divided in all other things, at least they were united in those things which are Divine. There was the divine unity of the Body of *Jesus Christ*, and the Spirit and the Word of Christ, in the midst of all the rudeness and the roughness of early civilisation and conflicting temporal interests. Alas ! dear brethren, is it so now ? The English people have a consciousness that England is not now what it once was, and desire to restore unity among themselves, and to reunite their country to that great Christian world, from which it has so long been parted.

And how was it thus parted? Not through your sins, brethren. If any are listening to me this morning who are not of our flock, I say boldly that the English people never rejected the Catholic faith. A thousand times I have said it, for in my soul I believe it, that Englishmen never rejected the Catholic faith—they were robbed of it. They were robbed of it by force. They rose up to defend it in arms, but they were beaten down. They were beaten down by foreign persons, and their children were born disinherited. But generation after generation was removed further and further from that great offence. The present generation had no part in the great religious uproar and confusion of the sixteenth century. They reject, it may be, that which is put before them as the Catholic faith. But what is it that has been put before them? A gospel which has not the true lineaments of the Catholic faith has been put before them by Protestant controversialists and historians. Let them reject that as much as they would, *for they were not rejecting the truth of God in rejecting a monstrous and miscalled representation.* I hold that multitudes in this land are innocent of any participation in the religious divisions and the heresies which have rent the veil asunder, and if they knew how they could be healed they would make any sacrifices to heal them.

The English people of this time have been born into the midst of religious contention and division, uncertainty and doubt; and so far as the present state of things is concerned, they are not responsible for its creation, but they may be for its continuance. They who 300 years ago were cast out of the unity of the truth, even they did not reject the Catholic faith, except in the case of individuals—a Sovereign, a Court, hungry men, who desired the land and gold of the Church of God, false teachers, high-minded men, inflated with false science, and puffed up with a notion that they were destined to be the teachers of mankind. Men of this sort broke down the unity of the faith, but the people of England did not do it; on the contrary, they rose up to try and preserve



their faith, even at the peril of their lives, but they were trampled down.

But once more the light of God's countenance has been lifted up on His Church, and I feel confident that the jangling contentions which have been distracting the minds of Englishmen will die out, and that when they feel that no merely human teachers can guide them into the way of salvation, they will ask themselves, "Are we then left without a teacher? Have the promises of God come to nought? His promise: '*I will send you another Paraclete, who shall abide with you for ever*' John xiv. 16—is not that for us? '*Even the Spirit of Truth; he shall lead you into all truth,*' John xvi. 13—shall I never hear a voice saying: '*This is the way, walk ye in it?*' As God is true, His promises shall not fail. There is a *Divine teacher* somewhere, and that teacher I will find: and having found Him, I will be His disciple, I will believe what He teaches me, and I will follow that which He commands me. Never has the world been left without the presence of a Divine teacher from the hour that the Son of God came into it, and I know it never will be left until He comes again with glory."

His Eminence concluded with the prayer that God, in His infinite mercy, would pour out the light of faith, of charity, and of unity, upon the whole of this people and land, that religious contentions might cease, and that the full brightness of His truth might be revealed.

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No. 11.—CARDINAL MANNING ON TOTAL ABSTINENCE.  
*Extract from the Introductory Letter by His Eminence to Father Bridgett's interesting book entitled "The Discipline of Drink."* (Burns & Oates, 1876. 3s. 6d.)

"When I see around me every day the wreck of men, women, and children, from the highest to the lowest class, the utter desolation of homes once happy and innocent, the destruction of the domestic life of the millions of our great working class, upon whom the whole fabric of our commonwealth must rest, I feel that



temperance and total abstinence ought to be familiar thoughts in the mind even of those who have never in all their life been tempted to excess. If they would all conscientiously unite by example, by word, and by influence to save those who are perishing in the dangers from which they themselves are happily safe, many a soul and many a home now fearfully wrecked, would, I believe, be saved.

"When St. Paul told the Christians in Rome that it *'is good not to eat flesh and not to drink wine, nor anything whereby thy brother is offended, or scandalised, or made weak'* (Romans xiv. 21), he certainly did not intend to limit the wide reach of this principle of Christian charity to meats offered to idols. . . . If any self-denial on our part, in things that are lawful and to us altogether safe, shall help, or encourage, or support, or give even a shadow of strength, to those to whom such lawful things are not only dangerous but often deadly, then assuredly the love of souls will prompt us to place ourselves at their side, and, in sharing their acts of self-denial, to give them a hand and a heart of sympathy.

"Now I say this not as a precept, but as a counsel. If it be good, as St. Paul says it is, freely to forego lawful things for the sake of others, it is certainly good for us, of our own free will, to offer any little mortification we can in reparation, and expiation, and intercession for others. It is on this ground, as it seems to me, that total abstinence may be affirmed, to be a wise and charitable use of our Christian liberty.

"And if, by laying on ourselves so slight a privation, we can in any way help those who are perishing, and those who are tempted, I do not think we shall ever have cause to regret that we freely chose that slight self-denial."

#### FIVE GOOD REASONS FOR TOTAL ABSTINENCE.\*

The late Dr. Guthrie of Edinburgh, said: "I have four good reasons for being an abstainer—My head is clearer, my health is better, my heart is lighter, and my purse is heavier." And we would add, "My ear is

\* See Temperance Lesson Book. Tweedie & Co. 1s. 6d.

readier to the cry of the poor, and our self-denial will edify our neighbour." "*Now, we that are stronger ought to bear the infirmities of the weak, and not to please ourselves.*" (Romans xv. 1.)

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NO. 12.—LINES ON THE B. VIRGIN BY THE  
AMERICAN POET, LONGFELLOW.

PRINCE HENRY (*on gaining a view of Italy after  
passing the Alps*).

Oh, had I faith, as in the days gone by,  
That knew no doubt, and feared no mystery !

. . . . .  
This is indeed the blessed Mary's land,  
Virgin and Mother of our dear Redeemer !  
All hearts are touched and softened at her name ;  
Alike the bandit with the blood-stained hand,  
The priest, the prince, the scholar, and the peasant,  
The man of deeds, the visionary dreamer,  
Pay homage to her as one ever present !  
And even as children, who have much offended  
A too indulgent Father, in great shame,  
Penitent, and yet not daring unattended  
To go into his presence, at the gate  
Speak with their sister, and confiding wait  
'Til she goes in before and intercedes ;  
So men, repenting of their evil deeds,  
And yet not venturing rashly to draw near  
With their requests an angry Father's ear,  
Offer to her their prayers and their confession,  
And she for them in Heaven makes intercession.  
And, if our faith had given us nothing more  
Than this example of all womanhood.  
So mild, so merciful, so strong, so good,  
So patient, peaceful, loyal, loving, pure,  
This were enough to prove it higher and truer  
Than all the creeds the world had known before.

## No. 13.—CENSUS OF RELIGIONS IN THE WORLD.

Dr. Hurst's "Outline History of the Church" (1875) gives the following populations to the creeds of the world :—

Christianity,	407	} Millions.
Judaism,	7	
Buddhism,	340	
Mohammedanism,	200	
Brahmanism,	175	
Confucianism,	80	

All other forms of Religious belief, 174 millions.

Of the Christian Populations of the world, 131,007,449 are assigned to Protestantism; 200,339,390 to Roman Catholicism; and 76,390,040 to the Oriental Churches. In the New World, comprising North and South America, the Roman Catholics are in the majority, having about sixty millions, and the Protestants about thirty-seven millions.\*

ACCORDING TO HUBNER, in his *Statistical Tables of all the Countries of the Earth*, there are in the German Empire 25,600,000 Protestants, 14,900,000 Catholics, 38,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations or of none. In Austria-Hungary there are 23,900,000 Catholics, 3,600,000 Protestants, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mahometans and others. In France there are 35,390,000 Catholics, 600,000 Protestants, 118,000 Jews, 24,000 Mahometans and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,600,000 Catholics, 26,000 Greeks, &c., 46,000 Jews, 6,000 Mahometans and others. In Italy there are 26,660,000 Catholics, 96,000 Protestants, 100,000 Greeks, &c., 36,000 Jews, 25,000 Mahometans and others. In Spain there are 16,500,000 Catholics, and 180,000 adherents of other denominations (details not given). In European Russia there are 56,100,000 'Orthodox' Greek Christians, &c., 2,680,000 Protestants, 7,500,000 Catholics, 2,700,000 Jews, and 2,600,000 Mahometans and others. In Bel-

\* Behm and Wagner.

gium there are 4,920,000 Catholics, 13,000 Reformed Church, 2,000 Jews, and 3,000 belonging to other denominations. In the Netherlands there are 2,001,000 members of the Reformed Church, 1,235,000 Catholics, 64,000 Jews, and 4,000 of other denominations. In Sweden and Norway there are 4,162,000 members of the National Evangelical Church, 4,000 Greeks and other Christians, and 2,000 Jews; the number of Catholics is not officially given—it is estimated at less than 1,000.

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No. 14.—CENSUS OF CATHOLICS IN THE WORLD.—The *Deutsche Reichszeitung* estimates the number of Catholics in the world as follows:—Number of Catholics in France, 36,405,000; Austro-Hungary, 25,357,000; Italy, 27,942,000; Spain, 16,912,000; German Fatherland, 15,950,000; Russia (including Poland), 18,300,000; England, Ireland, Scotland, and Malta, 6,140,000; Belgium, 5,450,000; Portugal, 4,433,000; Holland, 1,652,000; Switzerland, 1,127,000; Turkey, 500,000; Roumania, 114,000; Montenegro, 25,000; Greece, 10,000; Leichtenstein, 9,000; Monaco, 7,000; Servia, 4,000; Denmark, 2,000; and Norway, 1,000—total in Europe, 153,344,000.

Brazil, 10,000,800; Mexico, 9,389,460.

United States, 8,000,000; Columbia, 2,950,017; Peru, 2,699,945; Bolivia, 2,325,000; Chili, 2,116,718; Argentine, 1,812,490; Venezuela, 1,784,197; Guatemala, 1,190,754; Ecuador, 946,053; Hayti, 550,000; Uruguay, 440,000; Salvador, 434,520; Honduras (census of 1858), 357,700; Nicaragua, 300,000; Paraguay, 293,844; San Domingo, 250,000; Costa Rica, 185,000; British America, 2,100,000; Spanish West Indies, 2,080,652; French, 340,000; Dutch, 34,000; Danish, 26,000; total in America, 51,400,391.

Philippine Islands, 5,700,000; British India, 1,600,600; Timor and Macao, 70,000; China, 423,887; Cochin China and Tonkin, 510,581; Japan, 20,000; Corea, 20,000; Mongolia, 5,000; Mantchooria, 9,000; Thibet, 9,300; Siam, 11,150; Cambodia, 11,000; Burmah, 11,950; Malaya, 6,000; Dutch possessions, 31,324; Maronites,

530,000 ; United Jacobites, 35,000 ; Armenians in Syria and Asia Minor, 10,000 ; Chaldeans, 20,000 ; Melchites, 20,000 ; Levant (Latin rite), 60,000 ; Siberia and Caucasus ; 52,000—total in Asia, 9,166,192.

Algeria, 270,000 ; Reunion, 150,000 ; Noyotte and Nossi-be, 20,000 ; Tetuan, 15,000 ; Canary Islands, 283,000 ; Fernando Po, 500 ; Madeira, 121,753 ; St. Thomas, 21,441 ; Cape Verde, 90,604 ; Continent, 500,000 ; Cape and Natal, 30,000 ; Mauritius, 90,000 ; Madagascar, 30,000 ; Tunis, 26,000 ; and Egypt, 35,000—total in Africa, 1,686,998.

Australia, Tasmania, and New Zealand, 590,000 ; Sandwich Islands, 25,000 ; Wallis, 4,000 ; Futana, 1,000 ; Tonga, 2,000 ; Figi, 5,000 ; Samoan Islands, 5,000 ; on French territory, 20,000—total in Australasia, 652,000. Grand total, 219,249,531. (About 220 millions.)

#### NO. 15.—CENSUS OF CATHOLICS AND PROTESTANTS IN EUROPE.

The *Evangelical Messenger* of April, 1875, invites attention to what it calls the "ominous figures" in the statistics of religion in Europe.

Austria, in the year 1869.—Protestants, 3,509,013 ; Catholics, 23,964,233.

Belgium (1870).—Prot., 15,120 ; Cath., 5,069,105.

Denmark (1870).—Prot., 1,774,239 ; Cath., 1,857.

France (1872).—Prot., 511,621 ; Cath., 35,497,235.

Germany (1871).—Prot., 25,581,709 ; Cath., 14,867,091.

Great Britain and Ireland.—Prot., 26,100,000 ; Cath., 5,520,000.

Greece (1870).—Prot., 6,522 ; Cath., 6,013.

Italy (1871).—Prot., 39,480 ; Cath., 26,624,600.

Netherlands (1869).—Prot., 2,193,281 ; Cath., 1,313,084.

Portugal.—Prot., 500 ; Cath., 3,994,600.

Russia in Europe (1867).—Prot., 2,565,345 ; Cath., 7,209,464.

Spain.—Prot., 20,000 ; Cath., 16,710,050.

Sweden and Norway (1871).—Prot., 5,903,587 ; Cath., 887.

Switzerland (1870).—Prot., 1,566,347 ; Cath., 1,084,369.  
 Turkey in Europe.—Prot., 25,000 ; Cath., 640,000.

NO. 16.—DIFFICULTIES OF PRIVATE INTERPRETATION, BY  
 FATHER G. BAMPFIELD, B.A., OXON (*St. Andrew's Maga-*  
*zine, April 1879.*)

I was a young man when my enquiry into Truth began. I wished to save my soul—to know the truth and do the right ; I asked myself and others how I was to find the truth ; the answer was ever the same,—“Search the Scriptures.”

But here came a difficulty.

I knew that the Scriptures were the Word of God—but I knew also that God's Writings are then only of use to us when we know what God meant by that which He wrote. God's Word, if we put to it the devil's meaning, or man's meaning, is not God's Word at all. “The letter killeth ;” it is “the spirit” which “quickeneth” \* What we need is God's meaning of God's Word. The same Holy Ghost who wrote the Scriptures, He only can interpret them.

Was it possible for me to miss this meaning ? I read in the Gospels that the Scriptures could be so misused. The devil tempted our Lord with Scripture texts, using God's Word with the devil's meaning ; (St. Matthew, c. iv.) : the Pharisee rejected our Lord by Scripture ; † “Search the Scriptures, and see that out of Galilee a prophet riseth not” (St John vii. 52), using God's Word, indeed, but perverted by man's sin : of the Sadducees our Lord said that though they read the Scriptures, they knew them not (St. Mark xii. 24) ; and the Apostles were “foolish and slow of heart to believe all the things which the Prophets have spoken.” (St. Luke xxiv. 25.) It was not the multitude who “knew not the law,” who condemned our dearest Lord, but the Pharisee, the scribe,

\* 2. Cor. iii. 6. “The letter killeth, but the spirit giveth life.”—Prot. version.

† “Search and look, for out of Galilee riseth no prophet.”—Prot. version.

and the lawyer, whose whole study was in the sacred Writ.

Nay, the Scriptures themselves told me plainly,\* "that no prophecy of the Scripture is made by private interpretation." (2 St. Peter i. 20.) And, again, that in St. Paul's Epistles, at least, there† "are certain things hard to be understood, which the unlearned and unstable wrest, *as they do also the other Scriptures*, to their destruction." (2 St. Peter iii. 16.) The Scriptures, then, can be used to our destruction, and who was I that I should think myself learned or stable? "Thinkest thou," said Philip to Queen Candace's chamberlain,‡ "that thou understandest what thou readest?" who said; "How can I, unless some one show me?" (Acts viii. 30, 31.)

It was then, I concluded, possible for me to miss the true meaning of God's Word; and if I missed it, I missed it to my "*own destruction*." The fault lay not in the Scriptures, which are holy, but in my wretchedness, who, misinterpreted.

When I stated this difficulty to others, I received always the same answer, "Pray to God the Holy Ghost, and He will guide you." But here arose two or three difficulties.

α. I knew that without God's help no man can understand the Scriptures; but I knew also, that God's help is given more or less in proportion to the fervency of prayer and the righteousness of him who prays. It is the "continual prayer of a just man;" or, as the Protestant translation renders it, "the effectual fervent prayer of the righteous man" (St. James v. 16), not the lukewarm prayer of the unrighteous, that "availeth much." Dared I "trust in myself that I was righteous?" (Luke xviii. 9)—my prayer "fervent and effectual?" If conscience did not compel, humility would exhort me to think otherwise; and, if so, how could I tell that the true meaning

\* "No prophecy of the Scriptures is of any private interpretation."—Prot. version.

† "Are some things hard to be understood, which they that are unlearned and unstable wrest, *as they do also the other Scriptures*, unto their own destruction."—Prot. version.

‡ "Understandest thou what thou readest? And he said, How can I, except some man should guide me."—Prot. version.



of Scripture was given me in answer to such worthless prayers as mine? The fault lay not in God, who is ever ready to give to them that ask, but in the poverty of the asking and the asker.

b. But I found that on this view not only must I trust in myself that I was righteous, but also despise others. (St. Luke xviii. 9.) For I found that others did the very same thing which I did—namely, pray to the Holy Ghost, and yet explained Scripture in a sense wholly opposite to mine. If I learned from the Scripture that Baptism was necessary to salvation, another from the very same Scripture would teach that Baptism was not necessary to salvation, and that my doctrine was soul-destroying and hateful to God. If I prayed to the Holy Spirit, so did he; if I was fully convinced, so was he; if to my spirit I hoped that “the Holy Spirit gave testimony that I was a child of God” (Rom. viii. 16),\* the same claim also did he make. How could I tell that he was wrong and I right? My prayers answered and his not? Was I holier than he? I dared not think so.

Of one thing I was certain, that the Holy Ghost could not teach to me that a doctrine was true, and to him that the same doctrine was not true. One of us was wrong, and teaching, what God hates, a lie; but by what sure sign could I say what was wrong?

Sometimes I was told that these differences were not essential points; but I could not understand this. Men certainly differ, for example, on the question whether Baptism is necessary to salvation or not. Surely a debate about a necessity is an essential point. In no worldly business, I am certain, in no question about the life of our bodies should we say, “such a thing may be necessary, but it is not essential for us to know whether it is necessary or not.”

Moreover, who would dare to tell us which part of our Lord’s teaching was essential and which not. “Such a truth will save us, but such another truth He need not have brought from heaven.” This I knew, that not one

\* “The Spirit itself beareth witness with our spirit that we are the children of God.”—Prot. version.

jot or one tittle of His words shall pass away (St. Matt. v. 18 ; St. Matt. xxiv. 35), and that to His words we dare not add nor take from them (Rev. xxii. 18, 19), but I knew not who was to be the Judge of our Lord's teaching, and tell us which part we must believe and which we might reject.

It is a marvel to me how men can believe that Christ, who is Love, has so left Christianity in the world, that nearly nineteen centuries have passed away, and men are still in doubt about the very necessities of salvation. In the Catholic Church alone is no doubt.

c. The third difficulty which came to me, when I was told to pray to the Holy Ghost and He would guide me, was this. "But then," was my reply, "if I can be mistaken when I interpret Scripture, how am I to tell when I am mistaken, and when not?" To this question I have to this day been unable to obtain an answer, except in the Catholic Church. I propose it once more for solution.

The answer which I made to myself was that if our interpretations of Scripture are little more than guesses in which we might be mistaken, we could *never* tell if we were right or not ; and that, as a result, the possession of truth was to us impossible : if we once admit doubt we cease to *know* it as a truth. Most of all should this be the case with religious truth : if heaven is not a *certainty* it were hard to struggle for it ; if it be doubtful that there are Three Persons in God, who could worship them ? What martyr would bleed for an opinion which was possibly false ?

Our interpretations are fallible opinions, and opinions, however probable, are not certain truth. It seemed to me, then, that we had the choice of two evils, either to hold that each individual interpreter of Scripture is infallible, or to acknowledge that all interpretations of Scripture are fallible, and therefore all religious doctrines uncertain. I need not show the absurdity of the first alternative ; for the upholders of private judgment are the very men who deny infallibility. I fear, then, we must accept the second, and own that there is no certain

religious truth on earth, unless, indeed, the Catholic Church be right, and God has provided, in his mercy, a guide whom he has made infallible.

**NO. 17.—LIST OF ONE HUNDRED AND EIGHTY PROTESTANT SECTS IN ENGLAND AND WALES IN 1883.**

Extracted from a List of more than one hundred and eighty Religious Denominations, having Registered Places of worship in England and Wales, inserted in "Whitaker's Almanack" of 1883. This List is stated to have been certified by the Registrar-General, Sept. 30, A.D. 1882.

- |                                    |                                     |
|------------------------------------|-------------------------------------|
| Advent Christians.                 | Christian Teetotalers.              |
| Advents, The.                      | Christian Temperance Men.           |
| Alethians.                         | Christian Unionists.                |
| Anglican Church.                   | Christadelphians.                   |
| Apostolics.                        | Church of England.                  |
| Armenian New Society.              | Church of Scotland.                 |
| Army of the King's own.            | Church of Christ.                   |
| Baptists.                          | Church of the People.               |
| Baptized Believers.                | Church of Progress.                 |
| Believers in Christ.               | Congregational Baptists.            |
| Believers in the Divine Visitation | Congregational Temperance Free      |
| of Joanna Southcote, of Exeter.    | Church.                             |
| Believers meeting in the name of   | Countess, of Huntingdon's Con-      |
| the Lord Jesus Christ.             | nection.                            |
| Benevolent Methodists.             | Covenanters.                        |
| Bible Christians.                  | Coventry Mission Band.              |
| Bible Defence Association.         | Danish Lutherans.                   |
| Brethren.                          | Dependents.                         |
| Calvinists and Welsh Calvinists.   | Disciples in Christ.                |
| Calvinistic Baptists.              | Disciples of Jesus Christ.          |
| Calvinistic Independents.          | Eclectics.                          |
| Catholic (not Roman) Apostolic     | Episcopalian Dissenters.            |
| Church.                            | Evangelical Free Church.            |
| Chapels of other Wesleyans than    | Evangelical Mission.                |
| those enumerated.                  | Evangelical Unionists.              |
| Christians owning no name but the  | Followers of the Lord Jesus Christ. |
| Lord Jesus.                        | Free Catholic Christian Church.     |
| Christians who object to be other- | Free Christians.                    |
| wise designated.                   | Free Christian Association.         |
| Christian Army.                    | Free Church.                        |
| Christian Believers.               | Free Church (Episcopal).            |
| Christian Brethren.                | Free Church of England.             |
| Christian Disciples.               | Free Evangelical Christians.        |
| Christian Eliasites.               | Free Grace Gospel Christians.       |
| Christian Evangelists.             | Free Gospel and Christian Brethren. |
| Christian Israelites.              | Free Gospel Church.                 |
| Christian Mission.                 | Free Gospelers.                     |
| Christian Pioneers.                | Free Methodists.                    |

- Free Union Church.  
 General Baptist.  
 General Baptist New Connection.  
 German Evangelical Community.  
 German Lutheran.  
 German Wesleyans.  
 Glassites.  
 Gospel Temp. Blue Ribbon Army.  
 Greek (Schismatic).  
 Glory Band.  
 Halifax Psychological Society.  
 Hallelujah Band.  
 Holiness Army.  
 Hope Mission.  
 Hosanna Army.  
 Humanitarian.  
 Independent Church of England.  
 Independents.  
 Independent Methodists.  
 Indep. Religious Reformers.  
 Independent Unionists.  
 Inghamites.  
 Latter-Day Saints.  
 Lutherans.  
 Methodist Reform Union.  
 Missionaries.  
 Modern Methodists.  
 Moravians, or United Brethren.  
 Mormons.  
 Newcastle Sailors' Society.  
 New Connection Genl. Baptists.  
 New Connection Wesleyans.  
 New Jerusalem Church.  
 New Church.  
 New Methodist.  
 Old Baptists.  
 Open Baptists.  
 Open Brethren.  
 Particular Baptists.  
 Peculiar People.  
 Plymouth Brethren.  
 Polish Society.  
 Portsmouth Mission.  
 Presbyterian Church in England.  
 Presbyterian Church of England.  
 Presbyterian Baptists.  
 Primitive Congregation.  
 Primitive Free Church.  
 Primitive Methodists.  
 Progressionists.  
 Protestant Members of the Church  
 of England.  
 Protestants adhering to Articles 1  
 to 18, but rejecting Ritual.  
 Protestant Trinitarians.  
 Protestant Union.  
 Providence.  
 Quakers (Society of Friends).  
 Ranters.  
 Rational Christians.  
 Redeemed Army.  
 Reformers.  
 Reformed Church of England.  
 Reformed Episcopal Church.  
 Reformed Presbyterians.  
 Recreative Religionists.  
 Refuge Methodists.  
 Reform Free Ch. Wesl. Meth.  
 Reformed Presbyterians.  
 Revivalists.  
 Revival Band.  
 Royal Gospel Army.  
 Salem Society.  
 Salvation Army.  
 Salvation Navy.  
 Sandemanians.  
 Scotch Baptists.  
 Second Advent Brethren.  
 Secularists.  
 Separatists.  
 Seventh Day Baptists.  
 Society of the New Church.  
 Spiritual Church.  
 Spiritualists.  
 Strict Baptists.  
 Swedenborgians.  
 Temperance Methodists.  
 Testimony Congregational Church.  
 Theistic Church.  
 Trinitarians.  
 Union Baptists.  
 Unionists.  
 Union Churchmen.  
 Union Congregationalists.  
 Union Free Church.  
 Unitarians.  
 Unitarian Baptists.  
 Unitarian Christians.  
 United Christian Army.  
 United Christian Church.  
 United Free Methodist Church.  
 United Presbyterians.  
 Universal Christians.  
 Unsectarian.  
 Welsh Calvinistic Methodists.  
 Welsh Free Presbyterians.  
 Welsh Wesleyan Methodists.  
 Wesleyans.  
 Wesleyan-Methodist Association.  
 Wesleyan Reformers.  
 Wesleyan Reform Glory Band.  
 Working Man's Evangelistic Mission.  
 Worshipers of God.  
 Young Men's Christian Association.

### NO. 18.—LIST OF SOME PROTESTANT SECTS IN THE UNITED STATES OF AMERICA.

Adventist or 2nd Adventist.	African Methodist.
Baptist (Regular).	Zion African Methodist.
Free-Will Baptist.	Methodist Episcopal (South).
Seventh-Day Baptist.	Free Methodist.
German Seventh-Day Baptist.	Western Primitive Methodist.
Free Communion Baptist.	Independent Methodist.
Anti-Mission Baptist.	Moravians (Unitas Fratrum).
Six-Principle Baptist.	Mormon.
Cath. Apost. Church (not Roman).	New Jerusalem (Swedenborgian).
Christian.	Presbyterian (Regular).
Christian Connection.	Presbyterian (Old School).
Christian Perfectionist.	Presbyterian (New School).
Church of God.	Presbyterians Associated and United.
Congregationalist Unitarian.	Reformed Church (late Dutch Reformed).
Congregationalist.	Reformed Church (late German Reformed).
Disciples (Campbellites).	Reformed Mennonites.
Dunkers.	River Brethren.
Episcopal (Protestant).	Second Advent.
Evangelical Association.	Shakers.
Friends or Quakers.	Spiritualist.
Hicksites.	True Wesleyan.
Lutheran.	Unitarian.
Mennonites.	Unitarian Congregationalist.
Methodist.	United Brethren in Christ.
Methodist Episcopal.	Universalist.
Methodist Protestant.	
Methodist Church.	

### NO. 19.—RELIGIOUS STATISTICS IN IRELAND, EXTRACTED FROM *The Tablet*, August 21, 1875.

“The Irish Census extended to religion, and the result is a list of nearly 150 forms of faith. Nine-tenths of the people range themselves in five classes: 4,150,867 Roman Catholics; 667,998 Protestant Episcopalians; 497,648 Presbyterians; 43,441 Methodists; 52,423 belong to ‘other denominations.’ Among them are 1,538 Covenanters; 2,600 Brethren and Christian Brethren, the majority of them women; 6 Exclusive Brethren, 3 of them women; 40 Non-Sectarians; 4 Orthodox; 5 Christadelphians; 5 Humanitarians; 44 Christian Israelites; 33 Mormons and 10 Latter-Day Saints, 17 of them women. A few call themselves followers of some man more or less known; there are registered 10 Darbyites,

9 Puseyites, 6 Walkerites, 5 Morisonians, and 1 Kellyite ; 60 Free-Thinkers, 49 persons of 'no denomination,' 16 Deists, 6 Theists, 1 Atheist, 8 Secularists, 1 Materialist."

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NO. 20.—DAWN OF A REMARKABLE CONVERSION IN ROME.

The following truthful account of the dawn of a remarkable conversion of modern time, is taken from the *Unità Cattolica*, an excellent Catholic journal of Turin, of August 10, 1875.

Many a time have we adverted to the conversion of His Eminence Cardinal Manning. How did it come to pass? Not long ago His Eminence himself told it thus, in private conversation :—

I was in Rome ; I visited the museums, the ruins, the churches ; I witnessed the ceremonies like the rest of my fellow-countrymen, making a study of the city from every point of view. I had no doubt at all about the truth of Protestantism, of which I was a minister ; I had no thought, I never even dreamt of changing my religious belief. Upon this subject, nothing of all that I had seen made any impression to affect me ; in fact, I was as far from Catholicism as when I left England.

One morning I went into the French Church of Saint Louis (St. Luigi dei Francesi) ; there, on the Altar, was exposed the Most Blessed Sacrament, for the purpose of giving Benediction, a service I had never seen before.

Nothing more simple. Some incense and some candles burning ; the priests in their plain choir-dress. At the foot of the Altar knelt a handful of the faithful in prayer. What a contrast between this and those solemn Pontifical functions in Saint Peter's ; but it was the moment in which God called me to Himself.

I felt my soul stirred within me in a mysterious way. I saw a little gleam of light. For the first time in my life it came into my mind that there might be truth in Catholicism ; my conversion no longer seemed to me an impossibility. I found myself, however, a long way from being made a convert ; but God had called me, and

I did not remain deaf to His voice. I prayed, I searched, I studied with all sincerity; every day the light shone clearer, and the grace of God did the rest.

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NO. 21.—MR. SHIPLEY'S CONVERSION THROUGH NOTICING THE NECESSITY OF BELIEVING ON THE GROUND OF AUTHORITY.

The following letter from Mr. Orby Shipley, M.A., was addressed to the Editor of the *Times*, and duly appeared in that paper, November 1878. (The italics are not in the original.)

"SIR,—Two years and a half ago you allowed me to state that the report which had appeared in your columns—viz., that I had submitted to the Catholic Church—was incorrect.

"Will you now permit me to say that the report which has lately appeared in some of your contemporaries is true? After much thought and consideration I have felt it my duty to leave the Church of England, and I ask you to allow me to occupy a small space in your paper in order to give some reasons for this momentous change in my religious life. I cannot otherwise reach many with whom I formerly worked, or to whom I once ministered, and I shall be grateful, Sir, for this exercise of your kind liberality.

"The cause of my taking this important step was, so far as I can perceive, a simple following of Catholic instinct to its legitimate, and, in my case, logical conclusion—of course at the call of God. It certainly was not due to personal influence; for though I have never willingly lost a friend, yet, practically, I have not been enabled to remain on intimate terms with any who have preceded me whither eventually I have been led. Nor has it been caused by controversy, which I have studiously avoided. Nor has it been, save indirectly, from any outward reason.

"The result has arisen mainly from a silent, gradual, and steady inner growth of many years in religion. I



have long held, I have long taught, nearly every Catholic doctrine not actually denied by the Anglican formularies, and have accepted and helped to revive nearly every Catholic practice not positively forbidden. In short, intellectually and in externals, so far as I could as a loyal English clergyman, I have believed and acted as a Catholic.

"All this I have held and done, as I now perceive, *on a wrong principle—viz., on private judgment.* When I became convinced that the *right principle of faith and practice in religion was authority*; when I saw clearly that it is of less moment what one believes and does than *why* one accepts and practises, then I had no choice as to my course. The only spiritual body which I could realise that actually claimed to teach truth upon authority, and that visibly exercised the authority which she claimed, was the Church of Rome. For the last time I exercised my private judgment, as every person must exercise that gift of God in some way and to some extent, and I humbly sought admission into the communion of the Catholic Church.

"I venture to ask you, sir, to publish this simple statement, not because it contains anything which is new, but because I have reason to know that there are a large number of persons of High Church principles in the Church of England who still occupy a similar position to the one which I lately occupied. There are many, both clergy and laity, who believe what I believed, and who act as I acted, but who do not yet feel able, or feel called, to make the momentous change which I have had power given me to make. And these I know to be thoroughly honest, as I was: to be absolutely convinced of their position, as I was: to be determined never to leave it, as I was—until God's grace calls them as it called me.

"I do not expect that those I worked with and ministered to, will renounce the obedience of a lifetime at the same moment, in the like manner or on similar grounds, as myself. On the contrary, they will think me, at the first, inconsistent, changeful, weak, and wrong. But I have not made my great change in youth, nor precipitately, nor in any particular crisis or panic, nor without

due and anxious deliberation. I have never vacillated in my loyalty till I could be loyal no longer. I have never had anything to unlearn, but rather have ever advanced in Divine knowledge. I gave myself to be led not whither I would, but where I was constrained to go. And at last, and after a painful period of conflict, I have gone from whence God has placed me to whither He has been pleased to lead me.

"That some, that many of my old friends—as I wish still to be allowed to call them—eventually will be led to accept all truth *upon the true principle*, I do not doubt. It is inevitable if only they will persevere in using the grace which they possess, and in following the light with which they are blessed. None can know better than myself what leads men onwards—what keeps men in their position from being led to mine. There are numberless souls in the Church of England, both men and women, who have only to accept the true principle for all that they already believe rightly, and rightly practise—on a false principle—in order to be guided, as I was guided, into all truth. They have only to exchange—though the change indeed is great, and is not made without cost—the *principle of private judgment* for the *revealed basis of faith, which is authority*.

"I am, Sir,

Your obedient Servant,

ORBY SHIPLEY.

"Athenæum Club,  
Nov. 22, 1878."

#### NO. 22.—CONVERTS TO CATHOLICITY NOT UNHAPPY.

*Two Letters written to the Author of the Book entitled  
"Recollections of Cardinal Wiseman."*

"ST. MARY'S, BAYSWATER,  
April 16, 1859.

"MY DEAR SIR,

"I am much obliged by your telling me of my expected return to Protestantism. It is not the first time I have

heard of it, and I always hear of it with a kind of consolation, for nobody would take so much trouble about so unimportant a person, if in some way I were not bearing witness to the truth; and also it gives me the joy of saying, that from the hour that I submitted to the Divine voice, which speaks through the one only Catholic and Roman Church, I have never known so much as a momentary shadow of doubt pass over my reason or my conscience. I could as soon believe that two and two made five as that the Catholic Faith is false, or Anglicanism true. I enclose a little paper which may explain what I have not time to write.

"If the clergyman who made this statement will be so kind as to communicate to me the grounds on which he made it, I shall be happy to see him. I cannot suppose that he said so grave a thing lightly, as it would be a serious act.

"Believe me, with sincere hope and prayer that all dear to you may be brought into this only way of life; always yours faithfully,

"HENRY EDWARD MANNING."

"THE ORATORY, BIRMINGHAM,  
*April 18, 1859.*

"MY DEAR SIR,

"I suppose Dr. Manning's account of the matter is the right one. It irritates the judgment, feelings, and imagination of Protestants to know that religious men have deliberately, and at a great sacrifice, acted on the conviction that Protestantism is not a safe religion to live in or to die in. It is a great difficulty in their way, and the fact of this deliberate sacrifice on the part of men now alive is urged against them by others, and unsettles those whom they wish to keep contented in Protestantism. The consequence is, that they are always hoping that Dr. Manning and I may come back; and from wishing and hoping they proceed to mention that it is likely; and those who hear them say that it is likely, misinterpret them on account of their own similar hopes and wishes, and say that it is to be expected; and then the next hearer says that it is a fact which is soon to be, for he

has heard of the expectation on the best authority ; and then the next hearer says that he has the first authority for saying that Dr. Manning or Dr. Newman is coming back in the course of the next few months. And then, lastly, some one perhaps puts into the newspapers that he knows a person who was told by Dr. Newman himself that he had discovered the unreality or hollowness of Romanism, and meant to return in the course of April, May, or June, to the bosom of the Establishment. Thus can I account for the most absurd and utterly unfounded reports which, ever since I have been a Catholic, have been spread abroad about the prospect of my return from the Mother of Saints to the city of confusion.

“Very faithfully yours,

JOHN HENRY NEWMAN.\*

“You may make what use you will of this letter.”

After giving these two letters, the author of the book just mentioned adds :

“I sent these letters to the clergyman, and they were returned, accompanied by a polite note of thanks for allowing them to be read, in which note, however, was the following sentence :—‘I am sorry for these gentlemen’s own sakes that the reports have not proved to be correct.’ Not long since, however, thanks be to God, this Protestant clergyman has himself submitted to the Catholic Church.”

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LETTER FROM THE VERY REV. DR. (NOW HIS EM. CARDINAL) NEWMAN, RESPECTING A REMARK OF THE RIGHT HON. W. E. GLADSTONE.

In a postscript appended to the fourth edition of his “Letter to the Duke of Norfolk,” issued in April 1875, in answer to a remark by Mr. Gladstone, Dr. Newman writes : “From the day I became a Catholic to this day, now close upon thirty years, I have never had a moment’s misgiving that the Communion of Rome is that Church

\* See “Annals of the Tractarian Movement from 1842 to 1867,” by Kirwan Brown, Esq., Washbourne. 2s. 6d.

which the Apostle set up at Pentecost, which alone has 'the adoption of sons, and the glory, and the covenants, and the revealed law, and the service of God, and the promises,' and in which the Anglican Communion, whatever its merits and demerits, whatever the great excellence of individuals in it, has as such, no part. Nor have I ever for a moment hesitated in my conviction, since 1845, that it was my clear duty to join that Catholic Church, as I did then join it, which in my own conscience I felt to be Divine.

Persons and places, incidents and circumstances of life which belong to my first forty-four years, are deeply lodged in my memory and my affections; moreover, I have had more to try and afflict me in various ways as a Catholic than as an Anglican; but never for a moment have I wished myself back; never have I ceased to thank my Maker for His mercy in enabling me to make the great change, and never has He let me feel forsaken by Him, or in distress of any kind of religious trouble."

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NO. 23.—EXTRACT FROM THE PROTESTANT HISTORIAN  
LORD MACAULAY'S ESSAY ON RANKE'S HISTORY  
OF THE POPES.

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilisation. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in

antiquity. But the Republic of Venice was modern when compared to the Papacy ; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the furthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

“Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions ; and it will be difficult to show that all other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world ; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul’s.”

Again he writes :

“Four times since the authority of the Church of Rome was established on Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel

wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived, we find it difficult to conceive in what way she is to perish."

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#### ENGLISH CONVERTS WITHIN THE LAST FIFTY YEARS.

In a recent Protestant publication, entitled "*Rome's Recruits*," fourth edition, about 3000 names are given of distinguished converts from the higher class to the Catholic Church in England within the last fifty years, including 450 of the Anglican clergy (from Oxford 290, from Cambridge 160), and 340 of Peers, Peeresses, and members of titled families. And in a Catholic publication "*The Roll of Honour*" (Burns and Oates, 1879), appear classified alphabetical lists of about the same number of recent converts to the Church, besides many interesting letters of Catholic converts.

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#### NO. 24.—PARTING WORDS TO ONE WHO FEELS CONVINCED OF THE TRUTH OF THE ROMAN CATHOLIC RELIGION, AND WHO DOES NOT JOIN THE CHURCH.

To you, my dear friend, who feel convinced that you ought to become a Roman Catholic and have not the courage to do so, I cannot say in the words of our Saviour: "*If thou also hadst known, and that in this thy day, the things that are to thy peace.*" (St. Luke xix. 42.)

No, I cannot say that. But I must say in tears:—A thousand pities it is, my dear friend, that, *knowing* as you do in this your day the things that are to your peace, you behave, alas! as though you knew them not.

And what is it that thus keeps you back? Can it be that grace fails you? Grace will not fail you, especially if you pray for it. It cannot be that God who has brought you to the gate of His Holy City, and made you admire the immovable rock upon which it is built, the massive turrets, the impregnable walls that surround it, will abandon you now in the most important and decisive



step that remains to be taken, that is, entering within the Gate of His City.

Therefore what keeps you back must be either neglect of prayer, or human respect, or worldly considerations, want of humility, want of the spirit of self-sacrifice, of confidence in God, or of noble courage.

These things, therefore, you must endeavour to remedy, that you may not be unfaithful to the grace of God.

If what keeps you back is fear that joining the Catholic Church you will have to give up reason, I beg you to observe that, as our senses to avoid deception, must be subjected to reason, so reason with respect to revealed mysteries ought to submit to faith, or divine authority sufficiently evidenced. Reason is the benevolent hand-maid of faith. She is to guide us, attentively and cautiously to the true temple of faith: and then having admonished us, that the infallible oracle of eternal Truth is there: "Hear ye Him:" (Mark ix. 6), she is to cease and remain in respectful silence. For we enter the Temple of Faith not to judge but to hear judgment. Nothing is more reasonable than to submit our reason to divine Revelation. We may indeed before we enter this Temple of Divine Faith, and by the light of reason alone, survey its pillars, its chief corner-stone, its fundamental rock, and the hand of the Almighty protecting the whole fabric; all which surely promise safety to those who step in. But "*Whosoever shall not receive the Kingdom of God as a little child, he shall not enter into it.*" (Mark x. 15.)

If what hinders you were a fear lurking within your breast that perhaps one day you may be prompted to regret the step taken, you should treat this as a temptation calculated, if listened to, to prevent all conversions. The way to get rid of this temptation is very simple. Say to yourself: "I cannot do wrong in following, after mature consideration, the voice of my *conscience*, which urges me to join the Roman Catholic Church."

I hope you are not ensnared by that fanciful saying—"No question will be asked in the day of Judgment as to what sort of religion or denomination we have belonged to." We shall surely have to give an account whether

we did belong to the true Church of Christ or not ; to the mystical Body of Christ or not. Suppose that in a war a regiment should detach itself from the rest of the army, and from the General-in-Chief, under the plea that the General was incapable of command, and that this regiment knew better how to manage and carry on the war, independently of the rest of the army, would not that regiment be answerable and be punished for desertion, though it should continue in its own way to do service to the king ?

Being convinced as you are now of the truth of the Roman Catholic Religion, you cannot remain as you are, without great inconsistency, believing one Religion and acting as if you believed another. To remain as you are is a practical denial of the Catholic truths, which you now believe. It is choosing for yourself a false, unsafe position. It is trifling with your eternal salvation. It is obstinately choosing to remain where conscience illuminated by grace, does not allow you any longer to remain, and refusing to be what God wants you to be.

The boat in which, up to the present, you have been sailing, you have by God's mercy discovered to be frail and unsafe ; and in the meantime a strong and safe ship is close before you, in which the holy Fathers and Martyrs and Saints have sailed, and carried safely to the shores of Heaven, and you are invited to get on board. Can you hesitate for a moment what to do ?

Now that you have been led to see that the Catholic Church is the true Church of God, you will not find rest elsewhere. May God grant that, as the dove of Noë, not finding in her weary wandering a fitting place whereon to rest her foot, directed her happy flight to the Ark, so you may resolve to seek for rest in the Catholic Church, called by the holy Fathers *the Ark of Salvation*.

The Good Shepherd wants you to be a sheep of His within His one Fold ; why do you linger perishing outside ? Why do you want to be one of His sheep, but outside His Fold ? Is it Christ's wish that the wandering sheep, that is not within His Fold, be left where it is ?

The true Church is the mystical Body of Christ. (Colossians i. 24.) I would address you in the words of St. Augustine: "You must belong to the Body of Christ if you wish to live by the Spirit of Christ. Only the Body of Christ lives by the Spirit of Christ. You as a man are composed of soul and body; now tell me, is it your soul that lives by your body, or your body that lives by your soul? You say, of course it is my body that lives by my spirit. Well, then, if you wish to live by the spirit of Christ, delay not to be incorporated into the mystical Body of Christ." (26 Treatise on St. John.)

I feel as though I could never part from you; but we must part; and this is the last thought I will leave with you, dear friend in Jesus Christ.

What you did not know before, by the grace of God you know now—namely, that the Roman Catholic Church being the true Church of Christ is the Bride of Christ (Apocalypse xxi. 2, 9), and that consequently she "is our mother." (Galatians iv. 26.) Do not hesitate for a moment to run to the embraces of your tender Mother, the more humbly and quickly for the very reason that unhappily you have disowned her so long. FAREWELL.

BLESSED BE JESUS FOR EVER!

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